The Womens Missionary Magazine

of the United Presbyterian Church

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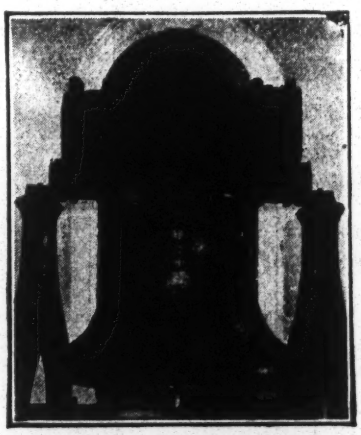
Philadelphia, The Convention City

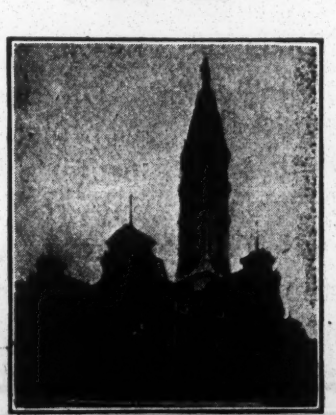
By Sarah Crowe Parker.

SOME American cities can point with pride to a glorious history. Others, with but little back ground of past achievement, can boast of their present-day accomplishments. Still others are already visualizing the deeds that will mark their future with prosperity. But Philadelphia, alone, of cities of this continent, possesses the rare combination of the three periods. In the pages of American history this city's career is emblazoned in the brightest colors. In this day and generation it is the world's greatest workshop, the most typical of American cities, center of art, education and music, the second port of the United States and the most picturesque and most livable city on the continent. The future holds as great promise as the past does glory.



Courtesy Conventions and Exhibitions Bureau Philadelphia Chamber of Commerce

LIBERTY BELL



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CITY HALL

The Philadelphia of these three epochs is worth a visit. All about lies the evidence, in the form of buildings, parks and streets of the early history of this country, of the stirring days of the Revolutionary War, of the making of the new republic and of the early combating of the foes that beset the infant nation.

For those who live in the present, great establishments that supply the world with their needs, with ships, locomotives, textiles, hats, saws, drugs, leathers, street cars and other necessities of the modern life, are all here.

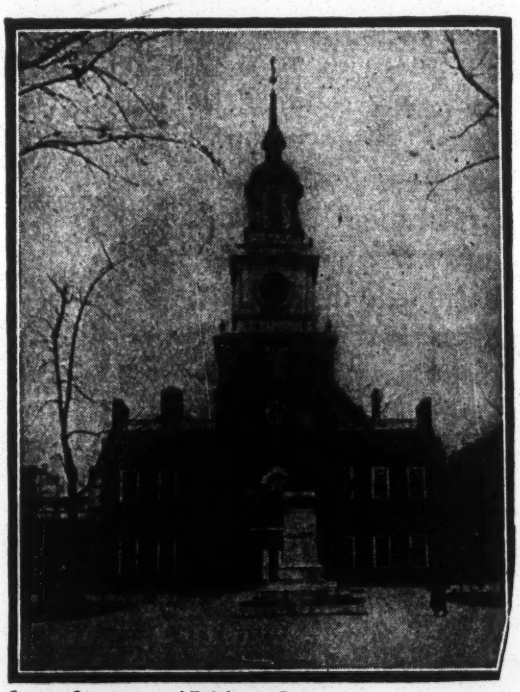
A port teeming with commerce of the world, displaying the newest piers and shipping facilities, capable of an ex-

pansion not possible in any other American city, great educational structures, to which the whole world sends its youth, new buildings to house libraries, art and music, new parks, new home sections and an entirely new and progressive spirit we see on every hand. Neither printed word nor picture can present this great city. You must see it and study it.

A development on a huge scale is in progress in Philadelphia, equalled in no other American city at this time. The spirit that animated the founders of this city, that possessed the men who gathered in this city, and founded the new nation, is manifested in its re-creation.

To gain a true appreciation of Philadelphia's rise to greatness it is necessary to go back to its founding and trace its history up through the period when the city was the center of the stirring activities of the Revolution and through the days when Philadelphia was the scene of the founding of the Republic.

From King Charles II of England, William Penn obtained a land grant to the country in and about Philadelphia in 1681. It was Penn who selected the name, laid out the plan of the city, devised the checker board system of streets, which still is followed. It was Penn who came on the ground and established the city that was to be the haven of all those in the old world, who desired freedom of conscience, freedom of education and freedom to develop. In the eighteenth century, Philadelphia was the leading city of the American continent. This was due primarily to religious toleration, the welcome extended to better types of foreign nations, the great natural resources and diversified industries and agriculture, which furnished material for commerce and the mingling of sects and races which developed an intellectual type more liberal and progressive, than in any other section of our new country. In the period preceding the Revolution, Philadelphia had developed beyond all cities, in education, arts, science, industry and commerce. In the events leading up to the Revolution, Philadelphia became the storm center .



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INDEPENDENCE HALL

On September 5, 1774, the First Continental Congress met in Carpenter's Hall. In May of the following year, in the State House, now known as Independence Hall, the Second Continental Congress met.

There Washington accepted the command of the Continental Army, there the Declaration of Independence was debated and adopted on

July 4, 1776, and there Congress received the French Minister, the first foreign representative to this country.

While the Revolutionary War was in progress, Philadelphia, then the capital city, was the scene of many activities. On October 4, 1776, the first British advance to Philadelphia was stopped at the Delaware River, and later, Washington won his brilliant victory at Trenton, above Philadelphia on the Delaware. In 1777 the British advanced an Army from the Chesapeake Bay, defeated the Continental troops at Chadd's Ford and took Philadelphia. An effort made to recapture it resulted in the Battle of Germantown. Washington drew off his troops to Valley Forge in the hills above Philadelphia, and there spent the darkest days of the war in the bitter winter of 1777-1778. Visitors to Philadelphia can live over again the trying days of the Revolution. At Valley Forge they can inspect the entrenchments of the Continental Army, miles of which are still visible, and visit Washington's head-quarters. At Chadd's Ford evidences of the famous battle there still may be seen; also the Birmingham Friend's Meeting-House where the wounded were cared for and the houses that sheltered Washington, Lafayette and Lord Howe during the battle. Along the Delaware the forts built below Philadelphia to protect the city from naval attack are still standing. A circle of thirty miles drawn about Philadelphia encloses buildings, museums and collections of more value in Revolutionary history than in any other district in America.

When the Revolution was ended, Philadelphia was the meeting place of the Constitutional Convention, which on May 14, 1787 began work upon the Constitution of the United States, which was adopted on September 17, 1787.

From 1790 to 1800, Philadelphia continued as capital of the new nation. There the work of Congress was carried on, the Supreme Court began its remarkable career, the United States Mint, in the first building ever owned by the National Government was established and the new nation obtained its start in life.

An available water front of fifty miles on both sides of the Delaware and Schuylkill Rivers attracts the ships of the whole world to the Port of Philadelphia. Flags of all nations, sailors of all lands, products of every country and clime of the world, ride on the broad bosom of the Delaware and Schuylkill.

Figures are tiresome but impressive. With one-sixtieth of the country's population this city produces more than one-twenty-fifth of all "American made goods." It holds first place in production of textiles, locomotives, street cars, steel ships, leather, storage batteries, dental instruments, talking machines, carpets,

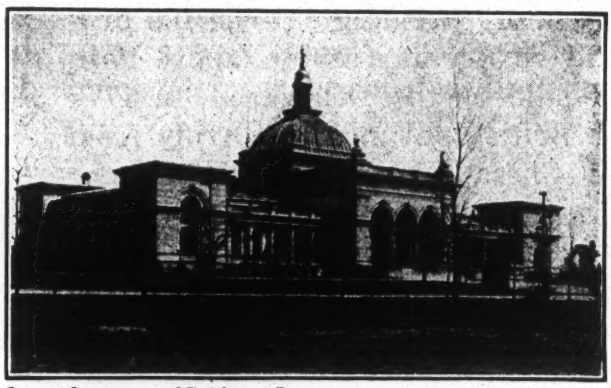
Courtesy Conventions and Exhibitions Bureau Philadelphia Chamber of Commerce

LEAGUE ISLAND NAVY YARD

bone buttons, hosiery, saws and felt hats. It is a "City of Homes," largely owned by a higher percentage of skilled workmen than any other city.

The Navy Yard with an area of nearly one thousand acres, is the most important station of the U. S. Government. Usually 7000 sailors and a regiment of marines are on duty there.

The beauty of the parks of Paris, Berlin, London and Vienna has been widely heralded, and the praises of all have been sung. Yet none of these parks equals in size and beauty a single section of Philadelphia's Park system, namely Fairmount Park. It rises from both sides of the Schyulkill, has driveways, rustic walks, shady bridle paths, and is laid out with all kinds of recreational facilities, artistic, educational and athletic. Scattered through the Park are many of America's historical landmarks. The country home of Robert Morris where Washington, Franklin, Rittenhouse, Jefferson and Lafayette held council. A white walnut tree planted before the house by Lafayette, still flourishes. Nearby is Grant's Cottage, the sturdy log cabin occupied by the great leader of the Union troops during the Civil war and in which he planned the campaign in Virginia that brought that war to a close. John Adams', "most elegant seat in Pennsylvania" and bought by Benedict Arnold still stands. It was built in 1762.



Courtesy Conventions and Exhibitions Bureau Philadelphia Chamber of Commerce

MEMORJAL HALL—FAIRMOUNT PARK

Courtesy Conventions and Exhibitions Bureau Philadelphia Chamber of Commerce

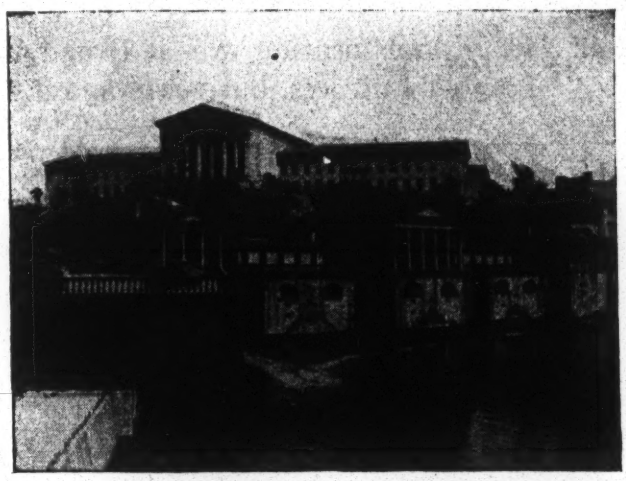
WM. PENN'S HOUSE

On the high plateau is the site of the Centennial Exposition held in 1876. One of the buildings, Memorial Hall costing one million dollars stands as a museum and houses a notable art collection. Horticultural Hall with its wonderful sunken gardens, sur-

rounding lakes and streams was another Centennial Building.

The Zoological Garden is the oldest institution of its kind in America. It occupies "Solitude", once the home of John Penn; nearby has been placed the brick home of Wm. Penn.

Carrying Fairmount Park right down into the City, there has been constructed the Parkway, the greatest twentieth century accomplishment of any city in the world. Where the Parkway touches the entrance to Fairmount Park, surmounting the large hill is being rushed to completion the finest art gallery and museum in the world.



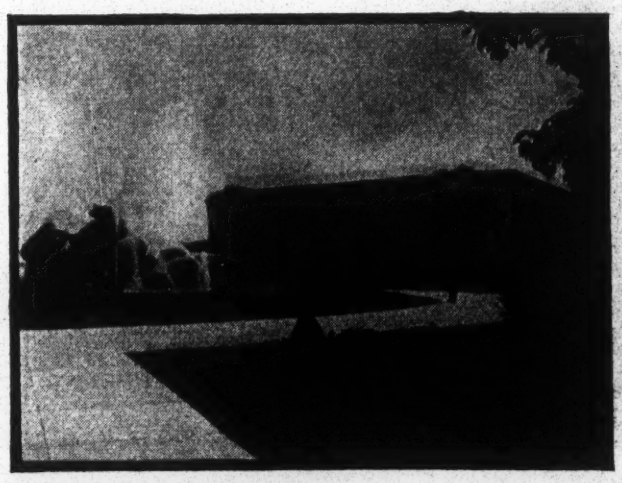
Courtesy Conventions and Exhibitions Bureau Philadelphia Chamber of Commerce *By permission of Fairmount Park Art Association*

NEW ART MUSEUM

In front of this museum is a broad plaza, 900 feet long and 400 feet wide to be flanked by other art buildings. At various points along the Pathway great structures are now arising. The new Public Library is completed.

Beyond the city proper lies a ring of the finest suburban sections in America. Surrounding these are great estates, many of world-wide fame, some containing old colonial residences that have been in the families of their owners for generations.

In Philadelphia are published several Magazines of international standing. *The Saturday Evening Post, Ladies' Home Journal, Farm Journal, The Country Gentleman,* etc. The first newspaper in America was printed here, the first magazine established. The first Bible printed in English in America and the first text book. Franklin was a pioneer and his successors have carried on.



Courtesy Conventions and Exhibitions Bureau Philadelphia Chamber of Commerce

NEW PHILADELPHIA PUBLIC LIBRARY

Our Churches in Philadelphia

By Rev. C. S. Cleland, D. D., Philadelphia, Pa.

TO all who are planning to attend the next convention of the W. G. M. S. the churches of Philadelphia send greeting.

While Oak Park is to be the convention church we all shall regard you as our guests and hope you may see something of the work in each of our fields.

Philadelphia Presbytery has twenty-five congregations, twenty of which are within the city or its suburbs. It is probable that another will be added before the convention meets.

It may be of interest to delegates and visitors to know something about these churches, especially those in the city, and so we are submitting this brief sketch.

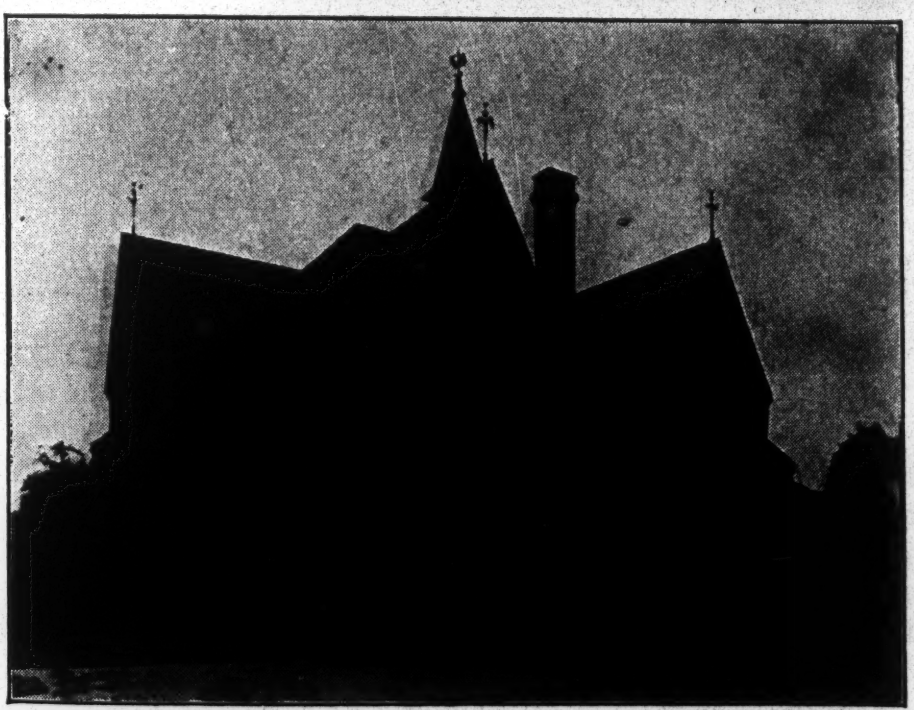
At the head of the list stands the First church. It is our oldest congregation, having been organized in 1767. It is also our largest congregation with a membership of over 800. Its former location was at Broad and Lombard Streets, but years ago it removed to West Philadelphia and may now be found at 52nd Street and Chester Avenue. Rev. Charles L. Hussey is the pastor.

FIRST U. P. CHURCH

5200 Chester Ave., Phila., Pa. Rev. Charles L. Hussey, Minister.

The Second church is in the heart of the city being located on Race Street near Sixteenth. It is called "The Vow Church", having been

5th U. P. CHURCH
56th and Wyalusing Av.
W. Phila., Pa.
Rev. J. Russell Dugan,
Minister.



SEVENTH U. P.
CHURCH
Frankford, Phila.
Rev. J. Walter
Liggitt, Pastor.

founded by a good Scotch lady whose life was miraculously spared amid perils at sea. The work dates from 1814 but the congregation was not organized until 1830. Eight congregations having sprung from this mother church. The writer of this sketch has been pastor for 35 years.

The Third church is on Front Street near Jefferson. It was organized in 1837. Its first pastor was Dr. J. T. Cooper. For fifty years Rev. S. G. Fitzgerald carried on a successful ministry. Rev. Samuel T. Wilson is now in charge.

The Fourth church dates from 1844. It is located at 19th and Fitzwater Streets where its work goes on

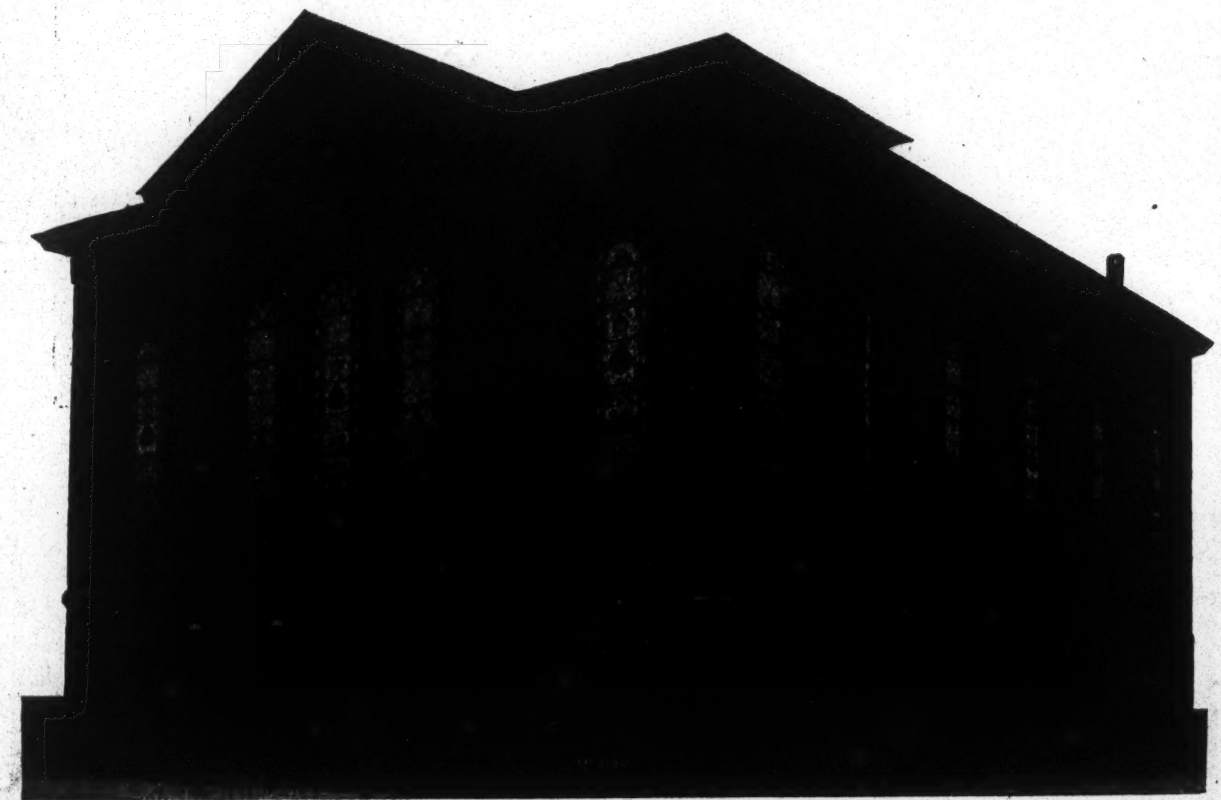
successfully in spite of an almost total change of population. Rev. D. Everett Smith is pastor.

The Fifth church was originally down town, but many years ago it removed to 56th Street and Wyalusing Avenue in West Philadelphia. The congregation was organized in 1848. Its present pastor is Rev. J. Russell Dugan.

The Seventh church is in Frankford, one of the city's popular suburbs. From a small beginning in 1855 it has grown to be one of our largest and most active congregations. For fifteen years Rev. J. Walter Liggitt has been pastor.

Next in order is Norris Square. It too is one of our strong congregations, and is located at Susquehanna Ave. and Hancock Street. Since its organization in 1860 it has had but three pastors, one of whom, Dr. James Crowe, served for 49 years. The work is now under the efficient leadership of Rev. Lee E. Rife.

Beverley Hills congregation is the result of a union of the Tenth church organized in 1863 and of the West church organized in 1892. It is now located in a beautiful residential section of Delaware County, just outside of the city limits. Its pastor is Rev. C. O. Smith.



NORRIS SQUARE U. P. CHURCH, PHILA.
Rev. Lee E. Rife, Pastor.

The North church on Master above Fifteenth Street, has been under the pastoral care of Dr. W. M. Anderson for 34 years. The congregation was organized as a mission of the Second church in 1867. From the beginning it has been an active and aggressive church, and is noted for its missionary giving.

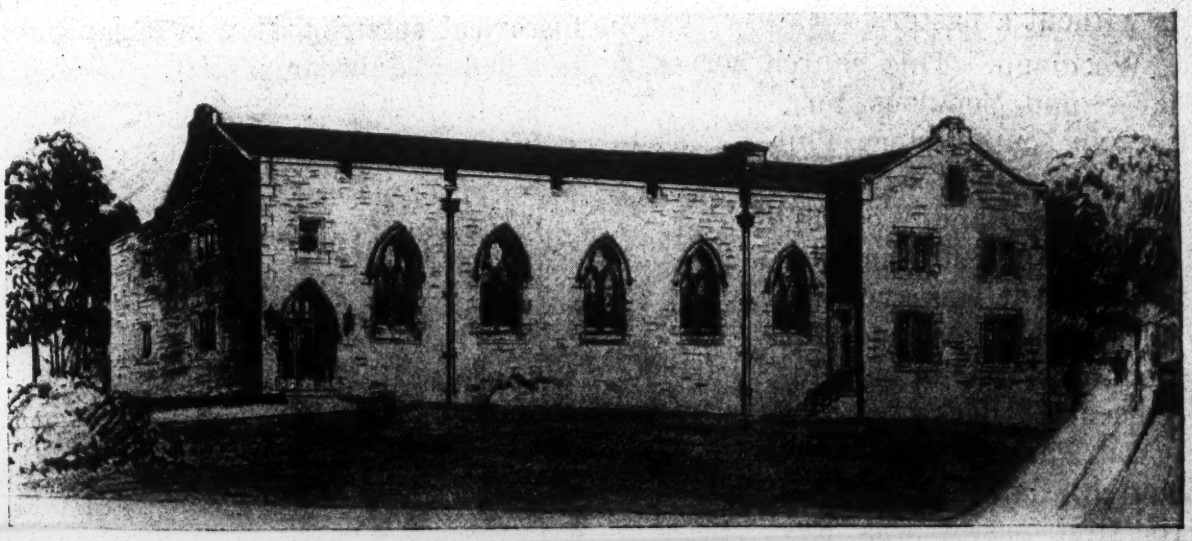
The Twelfth church, Rev. W. Wade Miller pastor, is at Somerset and Ruth Streets. This prosperous con-

gregation was organized in 1882 by the late Dr. James Price who was its minister for many years.

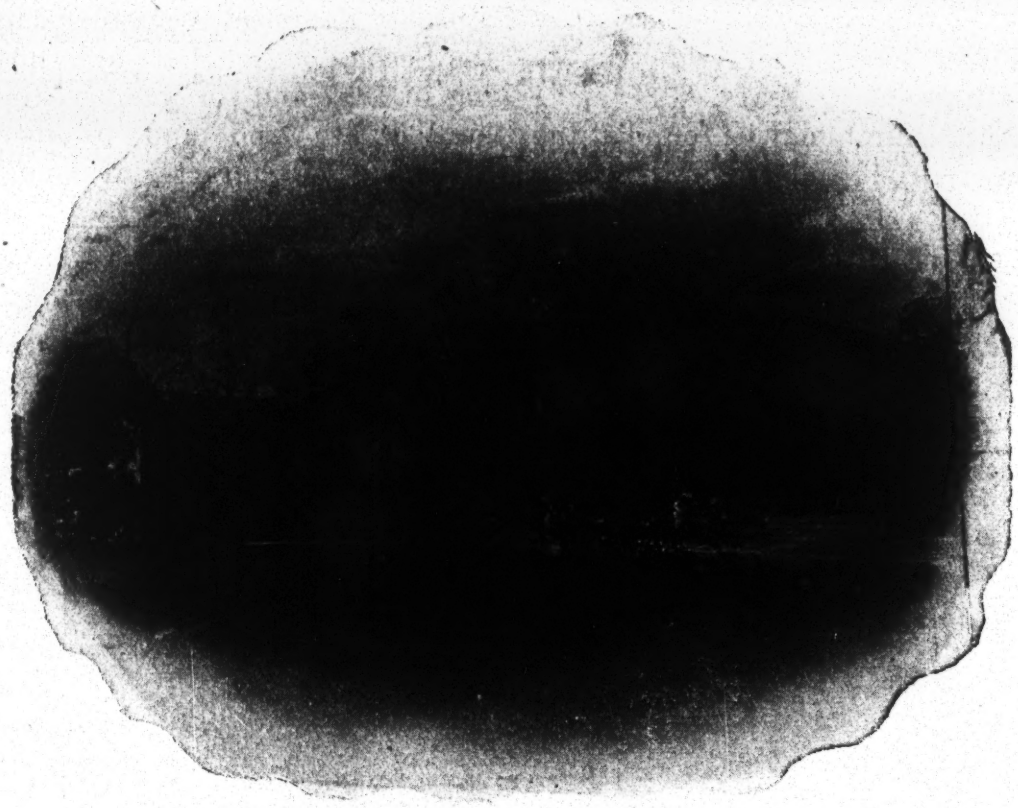
Fairhill church may be found at the corner of Front and Tioga Streets in one of Philadelphia's great industrial centers. It was organized in 1896, and since then has been as a city set upon a hill. Its minister is Rev. Samuel Brown.

FAIRHILL U. P. CHURCH, PHILA.
Rev. Samuel Brown, Pastor.

Dales Memorial is another child of the Second church. It came into being in 1897 and for many years was located at 32nd and Cumberland Streets. The character of population in that section having changed it removed to East Germantown where it has recently erected a fine church building. For twenty-five years Dr. Turnbull ministered to this congrega-



DALES MEMORIAL, PHILA.
Rev. Herbert Braun, Pastor.



FIRST GERMANTOWN U. P. CHURCH, PHILA.
Rev. Robert N. Coleman Jr., Pastor.

tion. Its present pastor is Rev. Herbert Braun.

The South church, as its name indicates, is in the southern part of the city at 17th Street and Snyder Ave. It was organized as a mission of the old Eighth church in 1899. It has done effective service, but at present is without a pastor.

Woodland. This church serves a large and populous territory in southwestern Philadelphia. It is located at 66th Street and Woodland Avenue. In 1899 when first organized it was known as the Paschall Avenue Mission. Its pastor is Rev. Vincent D. Beckett.

Oak Park, the convention church, dates from 1904. Its first pastor was Rev. George Ernest Raitt. He was followed by Dr. T. C. Pollock the present pastor. Those who attend the convention will find that Oak Park is one of the aggressive congregations of the denomination.

First Germantown. This congregation occupies a stategic and beautiful location in Philadelphia's most historical suburb. It was organized in 1906 and became self-sustaining

BOULEVARD U. P. CHURCH, PHILA.
Rev. L. R. Free, D. D., Pastor.

within a very short time. It has always been an active church and a liberal supporter of all the work of the denomination. Its pactor is Rev. Robert N. Colman Jr.

Boulevard. This is Rev. Lytle R. Free's church. It is located in the northeastern part of the city at Wyoming Avenue and "A" Street. It was organized in 1910, and has since grown to be one of our largest congregations. It worships in a thoroughly up-to-date building and has fine prospects for the future.

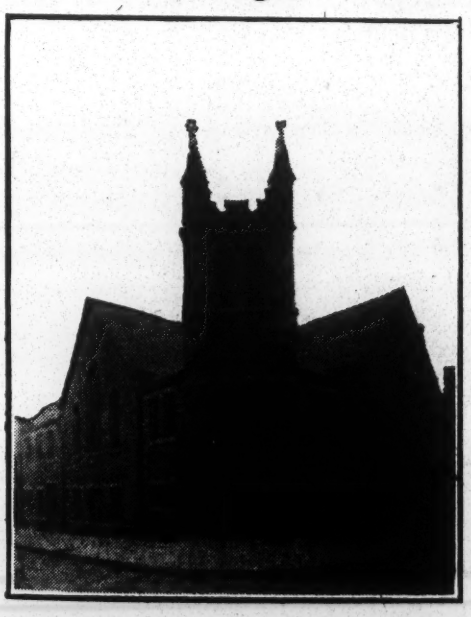
Sherwood. This is one of the convention church's near neighbors. Its location is 56th Street and Willows Avenue. It came into being in 1917. Rev. D. Chalmers Fulton was the first pastor. Recently the congregation called Rev. T. C. Strangeway whose ministry is beginning with great promise.

Wynnefield. This is one of our newer congregations. It was organized in 1922, receiving aid from the Home Board for only a few months. Since then it has erected a fine new church building and parsonage and is doing a most effective work for the community and for the denomination. Rev. Hugh M. Newlands is the minister.

Mayfair is a new name even to Philadelphia United Presbyterians. It represents a new development in the northeastern section of the city. Here, in a store room, a new work has been started by a company of young people. It is hoped that within a short time we will be able to add to the roll of Presbytery the name, "Mayfair United Presbyterian Church."

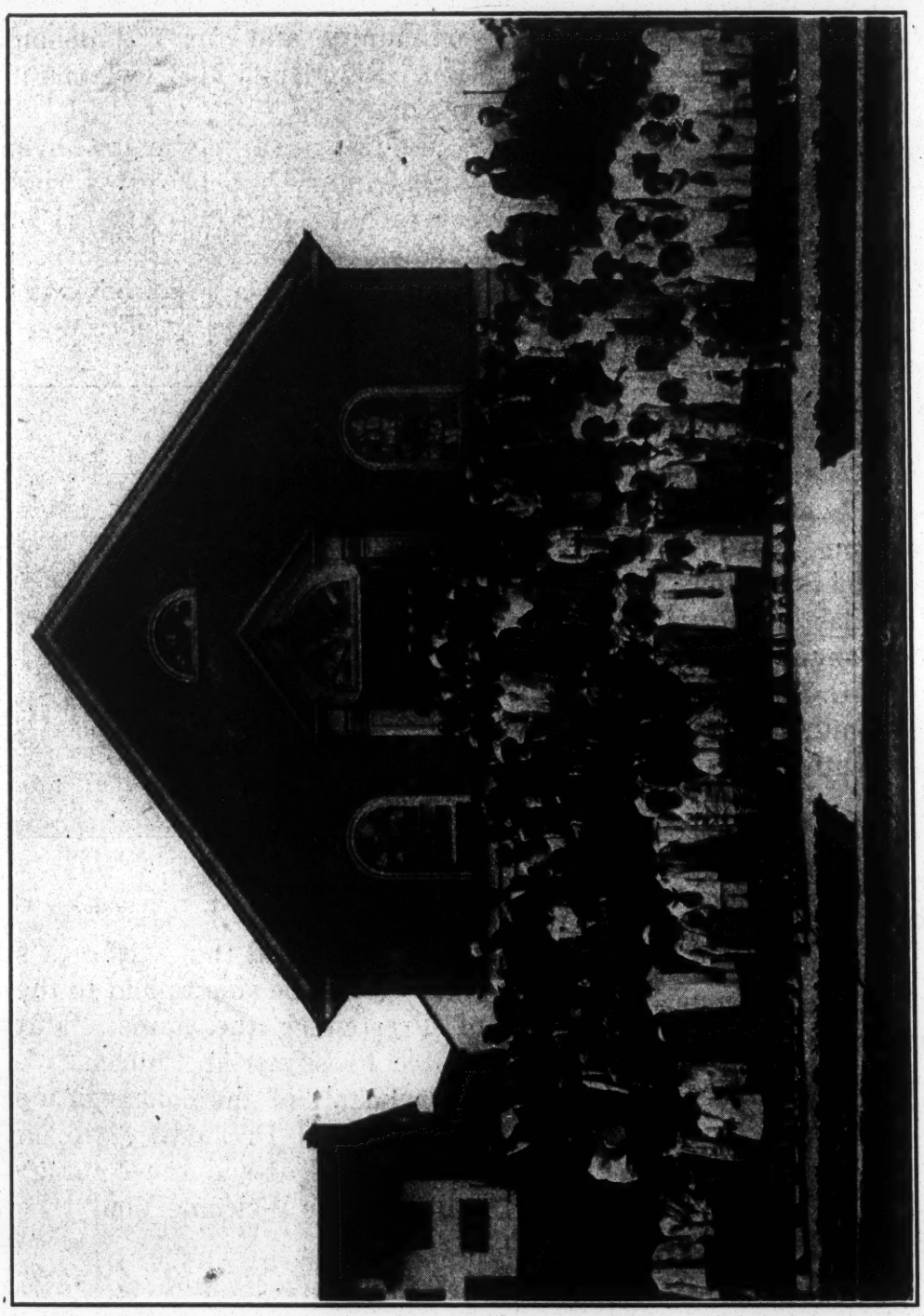
SHERWOOD U. P. CHURCH
56th and Willows Ave., Phila., Pa. Rev. T. C. Strangeway Pastor.

On behalf of the congregations of our city and Presbytery we say to all who will attend the coming convention, "We Welcome You."



12TH U. P. CHURCH
Ruth and Somerset Sts., Phila.
W. Wade Miller, Pastor

Drexel Hill is in Delaware County, a few miles west of the city. Since its organization in 1927 it has been making steady and substantial progress and promises to be one of our strong congregations in the near future. The leader in the work is Dr. W. C. Davidson.



CHILDREN'S DAY, JULY 12, 1927—DREXEL HILL U. P. CHURCH, PHILA.
Dr. W. C. Davidson, Pastor

Abundant fields for harvest white
Already wave in every land,
And Zion's citizens delight
And prosper in their King's command.

The just shall flourish in his day
And ever more shall peace extend
From sea to sea shall be His sway,
And to the earth's remotest end.

HOME MISSIONS

THE CONTRIBUTION OF THE NEW AMERICAN TO OUR NATIONAL LIFE

For many years we have been studying more or less about the foreigners who have come to America. We have thought of them as a liability; we have talked of their queer customs and modes of living; of the problems they create in our nation. Occasionally we have stopped to acknowledge their value in our great industrial world but seldom have we thought of their cultural value.

We have been thinking of the things we have done and are doing for them but have thought little of what they have done for us.

In the following articles an amazing list of names of "New Americans", who have made valuable contributions to our American life, is presented. Each writer has given much time to reading and research and has found the study most interesting and rewarding. How unspeakably bereft would our country be without the contribution in art, in music, in social service, in literature, in science and in religion of these "New Americans."

The Contribution of the New American to Our Literature

By Anne Bailey Patterson, Xenia, Ohio.

IN this study of America's foster children, I have only selected twenty-six, who have been included in "Who's Who in America." It is difficult to sift out those who have come to America as infants or after completing their education in Europe and have become naturalized citizens. We find some foreign-born of American parentage and others who have given their contribution without becoming citizens. In 1921 a study was made of 1000 scientific men. One in every eight was foreign-born, but this is in proportion to the general population of the United States, of which 14% are of foreign birth. Fourteen countries are represented in this list of twenty-six who have made definite contributions to the betterment of our country.

When I take up a book or a magazine I think of Ottimer Merganthaler the German-American inventor who gave us the linotype, which revolutionized our printing shops. I go to the telephone and stop a minute to think of Alexander Bell, the Scottish-American inventor and Emile Berliner, the German-American inventor, who have contributed to our marvelous telephone system. When we speak of our electric age, we owe a debt to Nikola Tesla who came from Servia and Charles P. Steinmetz, the German electrical genius, who came a penniless immigrant and was almost sent away on account of physical defects.

Two of our greatest naturalists came across the seas, Louis Agassiz from Switzerland, and John Muir from Scotland. The story of "My Boyhood and Youth," By John Muir tells of his boyhood home in Dunbar, his new home in Wisconsin, and his part in the conservation of our great national parks, in the West. Neils Hansen, horticulturist from Den-

mark, introduced many new fruits and improved alfalfa.

Three great publishers were born in Europe. Samuel Sidney McClure, who established the McClure Syndicate, came from Ireland. The life story of Joseph Pulitzer, who came from Hungary to serve in the Union Army, includes the development of our newspapers. He established the School of Journalism at Columbia University and left a fund to provide prizes in the interest of letters, drama, music, and newspaper work. Edward William Bok was set down unceremoniously in America at the age of six, a little Dutch boy unable to make himself understood. In mature years he was destined to write to the largest body of readers ever addressed by an American editor. He has always tried to live up to his grandmother's message, "Make you the world a bit more beautiful and better because you have been in it." His autobiography, "The Americanization of Edward Bok", received the Pulitzer prize, is translated into many languages, and has gone through fifty editions. An abridged edition is called "A Dutch Boy Fifty Years After." Among his other books well worth reading, are "America, Give Me a Chance," "Perhaps I Am," and "Twice Thirty."

Among our reformers we find that Maud Ballington Booth came from England, established the Volunteers of America and published "After Prison, What?" which was a step forward in prison reform. Samuel Gompers came from England to organize labor. His book "Seventy Years of Life and Labor" is a stirring history of the labor movement told by a forceful personality. Anna Howard Shaw came from England as a small child and in succession became a Methodist preacher, a doctor, active in the W. C. T. U., in the Suffrage movements and in the League to Enforce Peace. Her life story is told in "The Story of a Pioneer."

Jacob Riis, journalist and philanthropist, came from Denmark and did a great work for the improvement of the slums and tenements of our big cities. Some of his books are: "How the Other Half Lives", "Making of an American", (his own life), "Perils and Preservation of the Home." Henry Morganthau, our ambassador to Turkey and Mexico came from Germany. "All in a Lifetime" is a modest account of his part in Turkish affairs at the Peace Conference, and his activity in the Near East Relief. Nathan Straus, born in Bavaria, received in 1923 the largest number of votes for having done more than any other citizen for the benefit of the public. His articles are chiefly on social problems and the pasteurization of milk.

Angelo Patri, one of the leading authorities on child psychology, was born in Italy. He directs a public school in the Bronx, New York, with 3200 pupils. His articles on education and child training appear in all the newspapers. His books on child life and child problems are a great help to mothers as well as teachers.

Andrew Carnegie, the Scottish-American philanthropist, has left his name in libraries, churches and schools across the country. His autobiography relates his early struggles and later successes.

Three books which make our hearts throb with sympathy are the life

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive New York 27, N. Y.

stories of three girls. Only by reading can we grasp in some small way the suffering in the homes of our immigrants as the children grow up, speaking a different language, living a new life. "My Mother and I", written by a Polish woman, E. G. Stern, gives a wonderful picture of the mother and the story of the Americanizing of a young girl "who between babyhood and young womanhood leaps over a space more important than that traversed by her forefathers in the preceding thousand years." In her own words, "I shall always see two shadowy figures who will stand with questioning puzzled eyes, eyes in which there will be love but no understanding, and always an indefinite loneliness. They have made their contribution to America—their sons and their daughters."

Anzia Yezierska who has written stories of immigrant life in America asks, "Am I really alone in my seeking? I am one of the millions of immigrant children, children of loneliness wandering between worlds that are at once too old and too new to live in."

Mary Antin in "The Promised Land" says, "We are the strands of the cable that binds the Old World to the New. As the ships that brought us link the shores of Europe and America so our lives span the bitter sea of racial differences and misunderstandings."

Two writers from Norway have received honors in the past few years. Martha Ostenso in "Wild Geese" pictures pioneer life, and has published two other books. O. E. Rolvaag, a Norwegian fisher boy, landed in New York not knowing a word of English, with a dime in his pocket and a ticket to Minnesota. He left behind the chance to become captain of a fishing boat; before him lay years of hard work in a strange land. A fierce desire for knowledge took him by storm and he worked his way through school. He is now professor of Norwegian literature in St. Olaf College, Minnesota. His viewpoint is typically American but he writes in Norwegian. "Giants in the Earth" and "Peder Victorious" are translated and give us the terrific struggles of the pioneers in North Dakota.

One of the best known writers on immigrant problems is Edward Alfred Steiner, professor of applied Christianity at Grinnell College. He came from Czechoslovakia and worked his way through hunger, loneliness, drudgery of work, pangs of poverty, fires of affliction until he reaches the point where he says from his heart, "Thank God for Christ, thank God for America, thank God for humanity." He has published over fifteen books which are worthy of study. From "Alien to Citizen" is the account of his life, his varied experiences in sweat shops, steel mills, coal mines, among tramps, strikers, and fellow immigrants. These experiences show how hard the way is made for an immigrant, but are told without bitterness; and through it all shines an unbounded faith in America.

Additional Books:

The Broken Wall, Steiner; The Mediator, Steiner; Making of a Great Race, Steiner; Revell—$1.75. Americans by Adoption, by Joseph Husband. For Young People. $1.00.

Our Foreign-Born Citizens and What They Have Done for America, by Annie E. S. Beard. (Short sketches of 34 men who have aided in upbuilding the U. S.) Crowell —$2.00.

American Music Contributed by our Foreign-Born

By Iona M. R. Logie, New York.

"AN *Eisteddfod*" (says our program) "is a *sitting-in* of the people. The word had its origin centuries ago among the Welsh, when the people assembled on hillsides for concerts which furnished their musical and poetic education and were the only medium for preserving the country's tradition. . . . . ."

Already you are directing us to America, and as the title indicates, to music contributed by our foreign-born citizens or residents of long standing. Yet this is a California *Year Book of the Eisteddfod,* 1927, from which we read. Here in our own West, the Golden State has a strong organization which fosters in the Welsh tradition annual contests, first local, in a dozen separate districts, and then final, in a state competition; and lately not only in musical arts, but in fine arts and crafts, and dramatics. The Californian groups, reporting that for 69 years Welsh people about Utica, N. Y. have conducted *Eisteddfods,* are now hoping, after three years of trial that the time is near "when these musical and artistic feasts will be a custom as well-loved and a force as strong in their cities as among the hills of Wales."

Of the vast amount of music and musical nurture brought into the land by foreign-born Americans, this account is but a suggestion. To reveal in true proportions the extent of their gift would require a volume delightful to write in a year of leisurely research. Here, one can only hope to touch upon some high spots, haunted meanwhile by the countless musical forms and personalities unwillingly omitted.

ORCHESTRAL MUSIC

To begin with post-Revolutionary days, it is found that the father of American orchestral music was Gottlieb Graupner, who founded in Boston soon after his arrival from Germany in 1798 the first orchestra this country had. He was a skilled performer on the piano, contrabasso, clarinet, and oboe—which instrument he played while conducting as well. For there was in those years no "baton conducting"; it began in Germany about 1801 and traveled later to America. Graupner was also President of the Boston Philharmonic Society for forty years.

Another German, however, Theodore Thomas of Essen, must receive the credit of doing more, in his century, "to raise the standard of musical execution than any other man in America." So important does Louis Elson rate him as to place his photograph at the front of his book on the History of American Music. Thomas began orchestral concerts in New York in 1864, introducing there and in Boston new standards of taste and a true epoch of interpretation. In the midwest he exercised his most permanent influence, founding by subscription in 1890 the Chicago Orchestra Association, which he directed almost up to his death in 1905. Incidentally he promoted summer

garden concerts; and, with the Mason-Thomas Quintette in which he played first violin, spread the enjoyment of little-known Chamber Music, particularly that of Schumann and Brahms.

FIFTY YEARS OF DAMROSCH LEADERSHIP

In modern America, orchestral music is well-nigh synonomous with the name of Damrosch,—Walter and Frank. Their father Leopold, though racially Jewish, had his family baptized in the Christian faith, and brought them from Breslau, Silesia, Germany in 1871. With energetic directness he founded both the New York Oratorio Society and the New York Symphony Society. Young Walter played second violin in his father's orchestra, learning so thoroughly his profession that when Dr. Leopold died, his younger son was able to take over the arduous position of conductor of German opera at the Metropolitan, as well as the Oratorio work. After introducing many great singers from Europe, touring America with his Wagner company, composing operas and incidental music, Dr. Damrosch has, as every radio hearer knows to his profit, directed for 14 years the New York Symphony, securing for it recently the Flagler endowment of $100,000 annually.

To Dr. Frank Damrosch, the elder brother, who first saw New York when he was 12 years old and Walter 9, goes the distinction of training in democratic American fashion thousands of working people in vocal music. The People's Choral Union, begun in New York public schools, led to similar movements in Philadelphia, Boston, Buffalo, Cleveland, Cincinnati, and Denver. At various times chorus-master at the Metropolitan, conductor of the Oratorio previously guided by his father and brother, more recently founder of the Young People's Concerts which now his brother so enjoyably gives over the air, Dr. Frank Damrosch is also director of the New York Institute of Musical Art and a leading figure in education.

Before leaving abruptly the matter of American orchestras, one glance down the roster of present or recent leaders will show our indebtedness to foreign-born citizens or residents. From Rhenish Prussia came Franz Xavier Neef, founder of the People's Symphony Concerts at Carnegie Hall in 1896; from Geneva comes Ernest Bloch, conductor of symphonies in Cleveland and Boston; from London, Leopold Stokowski, directing in Philadelphia since 1912; from Germany—Alfred Hertz, former Wagnerian conductor at the New York Metropolitan, and since 1915 San Francisco's symphony leader,—as well as Fritz Reiner, whose baton rules in Cincinnati. Russia has sent Nikolai Sokoloff to Cleveland, and to Boston, Serge Koussevitsky. Since 1907 Max Zach (Galicia) has directed for St. Louis, more recently Sandor Harmati (Hungary) for Omaha, and Henri Verbrugghen (Belgium) for Minneapolis. And Arturo Toscanini, unrelinquished by his native Italy, has given eight years to the Metropolitan, and is again expected to lead the New York Symphony for a part of next season's schedule. In both operatic and symphonic work Richard Hageman of Paris and Nicholas Roerich of Russia have distinguished themselves.

ITALY, LAND OF SINGERS

Certainly no American can doubt that we owe to Italy many of our noted opera and concert singers, from the immortal voice of Enrico Caruso, leading Metropolitan tenor for ten years or more, to the current popularity of Beniamino Gigli, Antonio Scotti, Pasquale Amato, Tito Schipa. Milan also gave us Amelita Galli-Curci, coloratura soprano, to mention but one woman of the Italian songbirds.

Schumann-Heink remains the greatest operatic figure that Germany has sent us, though Frieda Hempel is a countrywoman well known throughout America. Poland and its political rigors forced Rosa Raisa to flee to Italy, whence she was encouraged across the Atlantic to Chicago's Opera Company. And Alma Gluck, here since the age of three, was born in Bucharest, Rumania.

PADEREWSKI, THE WORLD'S PIANIST

With proprietary affection the whole world owns a Paderewski as its son, America like the rest; though in reality he is Poland's genius at both the keyboard and the diplomatic table. But more legitimate is our claim to pianists of long residence here, such as Percy Grainger (Australia), composer as well, and American soldier in the World War. To Zurich, Switzerland we owe another pianist-composer, Rudolph Ganz; to Hungary—Von Dohnanyi, for several years guest-composer and conductor of the New York State Symphony. Of the numerous pianists with whom Russia has provided us, there is room here only for mention of Rachmaninoff, Ignaz Friedman, and the Polish Josef Hofmann, famous as the authoritative interpreter of every department of piano literature. Both Katherine Bacon and Helen Hopekirk Wilson are of England's daughters, the latter a noted composer of songs as well.

RUSSIAN VIOLINS

The land of the Volga Boatsong has sent us more violinists, perhaps, than any other country; to mention but a few, Mischa Elman who regularly tours America and leaves so many beautiful settings of well-loved airs for violin; the youthful Jascha Heifetz of Vilna, Russia, but long since an American citizen and acknowledged as the most perfect technician in his art from London to Palestine. Another Russian is Efrem Zimbalist, like the two previously mentioned and many others—a pupil of that unique teacher, Leopold Auer, who, forced out of Russia by revolutionary conditions, has taught for many useful years in Hungary and in New York. One more famous violin, that of Fritz Kreisler, we owe to Vienna, while he owes to us an American wife, and friendships in Boston, New York, Maine.

COSMOPOLITAN COMPOSERS

Although many of the artists already named are composers as well, a few may here be added. From far Bohemia came Antonin Dvorak, who was the first to challenge the attention of Europe with our plantation melodies, and who fused some of their haunting beauty into his *New World Symphony*.

Just over the Canadian border were born Gena Branscombe, writer of many favored songs, and of an orchestral prelude for the MacDowell Festival in New Hampshire which is

now played from coast to coast. Canadian too is G. A. Grant-Schaeffer, distinguished composer of songs as well as teacher in choir, college, institutes in Chicago.

Denmark's son, Carl Busch, has used distinctively American material in his symphonic poems, *Minnehaha's Vision, America,* and *Four Winds.* Central America sends us a young Nicaraguan, David Sequeira, who as concert pianist in Paris, Madrid, and Boston has spread the charm of Caribbean Music with his *Atlantida,* and *Old and New Spain.* And in the Berkshire Chamber Music Contest, a young Polish composer, Tadusz Ianecki has recently carried off the honors. While in the realm of popular light music we are again indebted to Europe's sons, from the swinging melodies of an Irish Victor Herbert to the Russian, Hungarian, Viennese airs hummed all the length of Broadway.

INDUSTRIAL MUSIC

To this subject a volume just off the press is completely devoted, and small wonder. For this is the type of material such a book can feature: the "Joyous Orchestra in Overalls", which for 16 years has enlivened the lunch-hours of the meter and appliance repair-men in the Consolidated Gas Company of New York! Nearly all these men are foreign-born citizens directed each day by their leader in blue denim overalls. Simply and gracefully he conducts these concert-and-practice-periods of his colleagues, who at one moment are dissecting a gas-meter, and the next most affectionately fingering a clarinet.

The Churches of our land? How absorbing would be the study of choir and chorus music which our foreign-born provide us. Difficult of discovery, this sort of information,—except by personal visits to chapel and church, to mission and cathedral alike. In one Ukrainian church in the lower East Side of New York, a choir has gained considerable prestige through its strong harmonious rendition, entirely without accompaniment, of the complicated chants of the Greek Orthodox Church, and of programs of Russian music for concerts.

The source, no doubt, of abundant material on this and allied musical subjects is the Library of Congress. And there, too, you will find that America has installed a citizen of foreign birth; for the Director of the Musical Division is one Carl Engle, and his former home is Paris!

Our New Citizens in Social Service

By Miss Lillian Robertson, New York City

"Write me as one who loved his Fellow-men."
—Leigh Hunt in *Abou Ben Adhem.*

SOCIAL Service is a term with limitless reaches, and broad application. For the purpose of this paper the following definition will do: "Social Service has for its object to help understand human relationships, to try to remedy human ills, and bring about the welfare and happiness of human beings." The subject is almost intangible, yet inexhaustible. To select from the many fine social workers who have con-

tributed, or who are contributing to human welfare is to leave out more. At best this article can be only suggestive, and the writer undertakes the assigned task with a sense of futility, only trusting that readers will be led to further reading on a subject which is paramount today in the activities of socially minded people, and forms one of the great opportunities of the Church.

There was once a British subject who found himself in the United States. He had little money, but he had visions, which led to a great desire to open up the sparsely settled country in the Pacific Northwest. It was years before his convictions crystalized into action. He believed that no government was stabilized until its farmers were successful; that there must be tillers of the soil. Clearly there must be some means of reaching and developing the Northwest if his ideas were to bear fruit. So he decided to build a railroad. It crept through Minnesota, Dakota, Montana, and finally rested on Puget Sound. Thus steel-linked with the East, the farming sections filled rapidly, and met with little difficulty until a failure of crops led to the development of animal husbandry. The railroad builder met this crisis by sending into the Northwest as many as 8000 cattle in one year, and after distributing them among responsible farmers, provided an expert to teach the care and development of this new industry.

The reader has recognized this sketchy portrait of James Jerome Hill, but may not have grasped the significance of his efforts. He gave much time to the study of the mineral resources of the Northwest, and found stores of coal and iron in advance of their need. The name "Railroad Builder" gave way in time to that of "The Empire Builder," and when Mr. Hill died, it was written of him: "He was an unselfish citizen of the United States who made thousands of men and women happier because of his clear vision and his faith in the future of the great Northwest."

It was George Washington Goethals, of Hollander parentage, who built the Panama Canal at the behest of Theodore Roosevelt. Percy MacKaye said of him:

> "A man went down to Panama
> Where many a man has died,
> To slit the sliding mountains
> And life the eternal tide.
> A man stood up in Panama
> And the mountains stood aside."

James J. Hill united extremes of the continent by connecting the midwest with the Pacific Northwest. G. W. Goethals united the oceans on either side of the continent. Both of these achievements, material as they seem at first thought, contained immeasurable values which reacted to the welfare and happiness of our nation.

GREEK

Do shoe shining parlors and restaurants rise before your mind's eye? Michael Anagnos was a Greek, but he was neither a shoe shiner, nor did his interests lie in a restaurant. He was born in Papingo, a mountain village of Epirus, Greece. A peasant's son, he wanted to learn. So poor that he had to copy required text-books by hand, he finally struggled through discouragements that would have appalled many students, and became a

teacher of languages. He was fortunate in meeting the husband of Julia Ward Howe while the latter was in Greece. The meeting was fortunate for Michael Anagnos, for Dr. Howe became his friend, and eventually brought him to America with him. He taught Latin and Greek in Boston in an institution for the blind that Dr. Howe had founded. Later he succeeded the Founder, and one of his first acts as head of the institution was that of raising a fund of $1,000,000 for books for the blind, and a printing plant. Every library was provided with these books. Then he interested himself in a kindergarten for blind children under nine years. This was permanently established. Among his students were Helen Keller and Thomas Stringer. At his death it was said of him: "He was the man who taught the Greeks of America to learn and adopt everything that is good in the American character,—the only man whom all Greeks revered and implicitly obeyed." "His name belongs to Greece; the fame of him belongs to the United States; but his service belongs to humanity."

HUNGARIAN

On the next block lives a man whose name is known nationally and internationally. He is a splendid teacher, having made a reputation as such in Columbia University. He rose to prominence in electrical science, and finds his chief satisfaction in invention. Only last year there was added to his string of medals one presented by our own Government. This Serbian boy delights in electrical problems. His theory of selective tuning for the separation of mixed electrical operations was completed two years before Marconi announced his wireless. He eliminated interference in telephony. The first X-ray for surgical work was made by him. What a contribution to the convenience and comfort of people! He says in his book, "From Immigrant to Inventor": "Fifty years ago, instructed by David's Psalms, I found in the light of the stars a heavenly language which proclaims the glory of God, but but I did not know how that language reached me, and I hoped that some day I might find out. That hope was in my soul when I landed at Castle Garden." This hope has been realized, and Michael Pupin has been able to relate science to practical affairs to such an extent that the whole world is benefited thereby. It required nine years, so he says, to get his naturalization papers, and when the oath was administered "A strange mental exaltation made my voice tremble as I responded 'I will, so help me God.' "

SYRIAN

Philip Khusi Hitti is an Orientalist and is now teaching in Princeton University. A brilliant scholar, he has applied himself to smoothing the path for the foreign students here. As one of the early secretaries of the Cosmopolitan Club, now housed in International House, Riverside Drive, New York City, he has brought about fraternal contacts with many races. His work in guiding foreign students led to the writing of his "Guide Book for Foreign Students in the United States." He fills a unique place. Both in the fields of scholarship and service he is a rich contributor to our national values.

SWEDEN

Among noted sociologists, Herbert A Miller occupies a conspicious position. He was of Swedish background, although born in America. His chief contribution is his work in surveys of immigrant conditions and school facilities for immigrants in Cleveland, Ohio. This task was undertaken at the request of the Russell Sage Foundation. This Foundation was established to disseminate information "for the improvement of social and living conditions in the United States of America." It is a large agency in the promotion of welfare interests; a clearing house for facts and figures relating to human welfare. Its library is filled with authentic material, and the number of volumes devoted to the foreign-born, offers rare facilities for research. Students in the field of social service and racial problems find on its shelves as complete discussions as are available. It is not slight contribution that Mr. Miller has made in placing his surveys here.

ITALY

On the faculty of Whittier College, Whittier, California, is the name of Constantine M. Panunzio. Born in Italy, he became a new citizen in 1913. He is a minister, but more widely known in social service. He was at one time at the head of the Social Service House in Boston. He superintended the immigrant labor division in the Inter-Church World Movement. He has been active in defending aliens in their deportation problems. He surmounted incredible difficulties in getting an education, and his unhappy experiences while adjusting himself to this country have prepared him for sympathetic service to his countrymen. The years have been filled with efforts to succor his own people. Curiously, historic Boston, with its wealth of culture, and beauty of setting, offered him the most difficult immigrant community in his experience. Read his description of this in "The Soul of an Immigrant." You will find it most revealing, and will come to understand the greatness of the service that Dr. Panunzio is rendering to our nation.

GERMAN

It was Emile Berliner who invented the telephone transmitter, known to most of our readers as the Victor Talking Machine. But his big task was his campaign against the dangers of raw milk and other dairy products. He has kept up this campaign since 1901. He has written much on the prevention of sickness, making a special fight against tuberculosis. The Bell Telephone bought his transmitter, as he did not have money to push it himself; after 14 years, his prior right to the invention was established over that of Edison. Mr. Berliner lives near Washington, D. C.

AUSTRIAN

Karl Ritter came to the United States, a military refugee, in 1889. He was a sculptor, who had a remarkable understanding of our race problems, and applied his art to solving them. On the St. Paul Building, New York City, there are three colossal figures; the white, the Negro, and the Malay. It was he who designed the memorial for William H. Baldwin at Tuskegee, and the panels of the monument to Carl Schurz. Mr. Schurz was

a German, who became a citizen and was elected to the U. S. Senate in 1869. He rendered great service by exposing public wrongs and abuses. He had his own statement of the well-known lines: "My country, right or wrong. If right, to be kept right; if wrong, to be put right." Karl Ritter was able to portray in stone and otherwise much that was valuable by way of race interpretation.

We have not tapped the reservoir of new citizens who have added luster to our nation. The above names are but hints of a list that could be extended indefinitely, and there are few nations, if there are any, that have not contributed to the strengthening of our national life. After all, it is not altogether these outstanding figures that wholly merit our attention. It must not be forgotten that there are thousands and thousands of new citizens who are saturating our nation with splendid service in the ordinary places. It is obviously impossible to name these. They are in our universities and colleges as educators of the highest type; they throng our public schools, and into their hands we entrust the forming of the ideals and ambitions of our children. There is a constant stream from the foreign groups into the teaching profession. They occupy our hospitals as brilliant doctors and surgeons; they wear the nurse's uniform; they are in welfare institutions, working as acceptably as our native-born, and making as little ado about it. How can the spiritual values of such influences be estimated?

In an Italian section of Greater New York there stands a dignified, stately church. Its gray walls rise conspiciously from a setting of tenement houses and fruit stands. This church was founded by the well-known Italian missionary Dr. Antonio Mangano, Director of the Italian department of Colgate University. It is well understood that Italian folk are at once responsive to social efforts, so this church has been planned to meet the social needs of the community. Dr. Mangano's assistant was Rev. Vincent Coletta, who now has entire charge of the field. His approach to his task is through social service, and he gives much time and thought to the making of loyal citizens. He has classes on citizenship, and tries to instruct his students in the ideals of their new home. They are taught that they owe this adopted land the best that is in them, and that their appreciation of the opportunity it offers is to be expressed in giving back their best. The etiquette of the flag is taught in detail, and some humorous situations have arisen out of this teaching. Not long ago, one of these new citizens ran for the police because a Fascisti funeral was proceeding down the street with the Fascist flag leading, and the Stars and Stripes following. The order was reversed presto. On another occasion the standard bearer did not carry the flag erect as enjoined in our flag etiquette, and was forthwith made to assume the proper position. It is said that where such teaching is systematically carried out that the Italians are more loyal and more obedient than our own native-born.

The opportunities for social service in the Italian community, as indeed in all foreign communities, are limitless, of great variety and are the

open sesame to further missionary work. In a recent conversation with our own Rev. Anthony Caliandro, of the Church of the Redeemer in West New York, I asked him for his activities of one day that I might see what proportion of his time is given to social service. He gave me the following: "Telephone at eight a. m. A young married girl asks us to stop at her house and advise her as to what to do with the new landlord and the new rental rates. While at breakfast, the phone informed me that I was due at the County Court House as a witness in the final hearing in American citizenship at 9:30. (One of these candidates is a professor who arrived from Italy in December, 1923. He is pensioned by the Government, having been wounded in the World War, and cited for valor as well. He is sacrificing his pension, and yielding to the spiritual leadership of the Church). Arranged for three steamship tickets for a family going to Italy, and helped plan for their return to the U. S. A., providing them with the Government Permit of Entry. Wrote to Bureau of Vital Statistics, Harrisburg, Pa., for Birth Certificate of boy born in Williamsport, Pa. now living in West New York. He had to have Birth Certificate before he could take a position. Assisted a mother in making an appointment in the local hospital for tonsil operation on her son. From seven to ten, p. m. must conduct English classes. Do not know what may happen before the evening is over." This is a typical day, says Mr. Caliandro, and not exceptional. He adds that these activities on a smaller or larger scale represent the social service of practically every Italian-American Missionary. He is a new citizen himself, and his wife, our talented violinist, shares with him the exactions of their task.

In another large foreign community, representing many nationalities, special attention is given by the Christian Americanization forces working there, to save the home from disintegration. It is all too usual for the father and children to grow away from the mother, and look down upon her. The man mingles with workmen and gets some touch with our customs. The children go to school, and rapidly get beyond the mother's authority. To save such situations, visitors go into these homes as friends, and help the lonely mother to acquire enough of the language that she is not left out of the family affairs, and can direct her children. On my desk there is book written by Miss Mildred Kaminskie for such cases. Miss Kaminskie is well known in Chicago, New York City, and other sections where she has done notable work for the foreigner. This book contains short lessons, with the sentences so arranged that they represent the daily round of actions. "I stand"; "I walk to the door;" "I see the knob;" "I turn the knob." etc. The mother associates the words with the deed and in a few weeks is no longer a nonentity in her own household.

Into this community there came one day a woman, a Bulgarian. Ever since childhood, she had been the least cared for in her father's family. She was not regarded as so brilliant or beautiful as her sisters. She had often slipped away behind the bushes in the yard, and prayed that she

might grow up to be a woman doctor, and go to America. Later when the attitude of the family became more pronounced, she added to this petition "and make them proud of me." After the World War had claimed her services she was graduated from one of the finest medical schools in Germany and managed with great difficulty to reach America. Disheartening experiences followed. A foreign woman doctor was not welcome at hospital as interne or physician. She was finally persuaded by the splendid woman who is at the head of the Christian Americanization department to open her own office. She did so, choosing to remain in the foreign section. She is saving money to bring her youngest brother and sister to this country in order to educate them as American citizens. She is sending money to her parents. After her own expenses have been met, and these other objects cared for, she applies her time, her ability, and her money to the poor of the nationalities in her chosen environment. She serves them without cost to them, and in this way tries to show her appreciation for what America means to her. Recently she wrote her father, who is a man of culture, that in her adopted home, the best people go to church. They are not ashamed to acknowledge that they believe in God. On the contrary they deem it a privilege to do so. In her father's community, the best people would not be caught going to church. If they went at all it was done secretly. He wrote her that it might be after all that the Americans were right in their public recognition of God.

The name of this foreign woman can not be given, for her history is too personal. She will take out her naturalization papers in one more year. She represents to us the vast number of those of foreign background who are swarming over our land, bringing with them choicest contributions to bestow upon our national life. She represents the values of social service, which when properly applied, bear fruit not only in good citizens, but in a new understanding of God. Should we not be very thankful and very humble in the face of opportunities to bring such enrichment into our nation?

Suggestions for reading:

The Soul of the Immigrant, Panunzio; **Sons of Italy,** Dr. Antonio Mangano; **From Immigrant to Inventor,** Michael Pupin; **Leadership of the New America,** Archibald McClure; **Races, Nations and Classes,** Prof. Herbert A. Miller; **Social Work a Family Builder,** Harriet Townsend; **New American Series,** Published by George H. Doran Company.

Better Times Magazine, a Welfare publication. Address 151 Fifth Ave. New York. **The Survey,** A Magazine, Address 112 East 19th Street, New York. Write the Foreign Language Information Service, 222 4th Avenue, New York. Get the catalogue of the Missionary Education Movement, 150 5th Avenue, New York.

Contributions of New Americans to the Religious Thought and Life of Our Country

By Margaret Wilson Copeland, New Castle, Pa.

THERE is a wide field for investigation in the study of the religious contributions of the new Americans to our country. No one seems to have gathered together the achievements of our adopted sisters and brothers in the field of religion. There is an extensive literature on the alien problem, but it does not state our debt to those who have helped the growth of our religious thought and life during the past twenty years. It is our custom to think of even those aliens who have been naturalized as anything but an asset, and to complain loudly of their efforts to Europeanize our Sabbath and violate our liquor laws. We know in a vague way that our cities have many Americanization projects, and that our courts are clogged with suits having foreign names in the indictments: that our residential districts are being invaded by those who, we have hoped, would stay in their own "quarter" of the city. On the other hand, we know that many of the scientific discoveries and inventions accredited to our country are the product of the brain and ingenuity of our foreign born citizens, and that our taste for good music is catered to by long lists of men with unpronounceable names. Now let us take thought about those new Americans who have made America a better country for us to live in because of what they have contributed to our thought and life in the religious sphere.

NOTED MINISTERS

It was England's loss and our gain when Evangeline Booth was made director of the Salvation Army work in this country and her executive genius has made itself felt in every city and town of our land. S. Parkes Cadman, also of English birth as his clipped speech indicates, gains a radio hearing every Sabbath afternoon which gives him an influence rivalling that of his position in the Federal Council of Churches. Dr. Jowett came and went, but his influence in New York City will never be forgotten; for in the midst of gross materialism he preached a pure gospel that inspired the intellectual as well as the untaught. Wilfred Grenfell received degrees from Harvard and Williams, and moved on into his larger work in Labrador. Of similar service has been Bishop Rowe in his work in Alaska. Bishop Quayle, the silver tongued orator of Methodism, was a native of the Isle of Mann, who inspired many an American audience by his platform addresses. Dr. George A. Gordon, a Scotchman, became a Congregational minister of note, with a great influence in New York and New England. Gypsy Smith, now in his sixties, is preaching to crowded houses in Boston—of all places—and having to turn away as many as 10,000 from a single service. G. Campbell Morgan, has been especially helpful to Bible students.

The influence of Holland on America began before either Pilgrim or

Puritan had found his way to our shores; for the Dutch welcomed those English who fled their native shores in search of religious freedom, and who later emigrated to America. It was a Hollander who ordered Miles Coverdale to print the first complete Bible in English—a translation from the Latin and Dutch. The state of New York is a monument to the Dutch, and there they founded the first free church and free school in America. Edward Bok is a son of the Netherlands, and through his dream of world peace, he has given an impetus to the movement, the extent of which cannot be judged in this generation. The name of Jacob Riis is not forgotten in Denmark, and will be remembered for generations in America. His first Christmas money was given to a family in the neighborhood who lived in the midst of filth, with the request that they would clean their children up, and give them a chance to live like folks. President Roosevelt called him "the most useful American of his day." The parks of New York City are situated on sites where tenements of the worst character formerly provided breeding grounds for all sorts of vice, and millions of little children have a better chance to live "like folks" because of Jacob Riis. While the influence of Volstead must be called moral rather than religious, and that of Lindberg is inspirational to young American life, yet both men have brought the free, daring, and rugged spirit of Northern Europe to bear in our country, to its ultimate good and uplife.

A SON OF ITALY SPEAKS

"When Northern Europe was steeped in superstition and barbarism, her people living in caves and huts, clad in skins and offering their children in sacrifice to heathen gods, Italians were defending Christianity with their lives, and it was missionaries from Italy who carried the Gospel to the continent. One thousand years later, when ignorance and ecclesiastical tyranny held the minds of the masses in subjection, the Renaissance broke out in all its splendor at Florence." So speaks Professor Mangano of Colgate University in "Sons of Italy." His Christian solution of the problem which faces the immigrant and the country of his adoption would apply to our treatment of all races who enter America. The emotional possibilities of the Italian, his sense of the reality of religion, his missionary spirit, and his readiness to break the fetters binding him to the Church of Rome which he often hates, all make of this nationality a future possibility of religious leadership.

From Hungary, the land of Jan Hus, comes Rabbi Stephen Wise, who has been a spiritual guide to the Jews, and one of the leaders of the Zionist movement. His readiness to cooperate with Gentile religious movements has brought him into conflict with some of the more conservative of his people. From Budapest hails Michael Pupin, first of all a scientist, but translating the love of God in his heart into activity in behalf of children who are forced to work long before their strength is equal to their tasks. From Czechoslovakia comes Edward Alfred Steiner, a former Jew, now a Congregational minister and Professor of Applied Christianity in Grinnell College, Iowa, but

above all, the interpreter of America to the immigrant, and of the immigrant to America.

A CHALLENGE

The majority of the Slavs who come to our shores are of the Roman Catholic faith, and since so many of our churches that would be willing to receive them are pastored by Irish priests whose communicants are nearly all from the South of Ireland, the Slavs have brought their own priests and established their own churches, the Slav and the Irish being the proverbial oil and water. Of recent years, some of the Russians and Ukranians have established Orthodox and Greek Catholic churches, and we find a few who have been Lutherans or members of the Brethren church in the homeland. But of the 6,000,000 Slavs in America, only 30,000 are reached by the Protestant Church! As a result of our neglect of these people is it any wonder that, although we point with pride to their scientists, Tesla and Hrdlicka, and though the roll call of any prominent orchestra is pronounced almost entirely with a Slavish accent,—not to forget Tschaikowsky, Dvorak, Kubelik, Paderewski, Sembrich,—yet we cannot point out a single outstanding religious leader among them. Although they may become Americanized to the last degree in their manner of life, their religion—when they have any—is distinctly Old World. Such people present a challenge.

The Magyars, on the other hand, are seeking a trained ministry of their own people and also of American pastors for their native congregations, and evince a deeply religious feeling, and a desire to enter upon young people's work, and other activities distinctly American. It is too soon yet to look for leadership, but the time is not far distant when their men will be heard from.

Until America realizes that the new American needs help in discovering and developing religious genius, as she is getting help toward the development of scientific and musical geniuses, we cannot hope for real leaders among these people. So many from the south of Europe are more than ready to throw off the yoke of Rome, which has proved galling to them, and so many of them do so in fact from the moment they enter this land of freedom, that American Protestantism has a great chance to mold spiritual leadership for the future. Let us prevent that total lack of religion which will inevitably result if ignorance and superstition are not replaced by the glorious freedom and light of the Gospel.

Leaves from a Home Missionary's Diary

ABOUT midway in the seventies a young man was graduated from a theological Seminary in the east. He had served as a private in the Civil War and was eager to tackle another hard task under the Christian banner, so he said to his appointing board—"send me where the other fellows don't want to go", *and they sent him among the dugouts in western Kansas.*

Faring forth and arriving at his destination, we cull from his daily journal of current events—"Am

domiciled with one of our good families in a dugout; sleep on a wheat bin. My study? choice between a seat by a hot stove, or run the gauntlet of 'chiggers' to reach the one lone tree on the ranch. . . . . Had choke cherry pie for dinner: the only fruit indigenous to the soil in this neck o' the woods, and an agreeable change from every day fare."

"First Sabbath day: held preaching services in a dugout. . . . found room packed with people eager to hear the Word; had to step over the heads of some (seated on the floor) to reach the little stand which served as pulpit. . . . Some had brought their families from a long distance in lumber wagons; one group (of U. P. extraction) driving 150 miles for the privilege of partaking of the Lord's Supper and joining, with heart and voice in the service. . . People wonderous kind, responsive and appreciative."

(Later) Have developed chills and fever, common to this new country: between shakes on alternate days, make pastoral calls; sometimes miles between these ranch homes; a slow horse only means of transportation. . .. . Glad to be here. . . . I pity the fellows resting on easy jobs." (In present day parlance we might almost hear him say—"*This pioneer work great stuff!*"

Later we find him answering an urgent call to the far west in the eastern part of what was then Washington Territory. The malaria had become deep seated in his system, and, on his arrival in this new field, he promptly went down with typho-malaria fever.

Jottings in journal somewhat irregular, but they record the fact that nine long, weary weeks passed before he was able to stand on his own feet. . . . He refers whimsically to a broken place in the paper that covered the walls of his little unplastered room: . . . . of the weariness of watching it flapping, *flapping* in the breeze; of the vain hope that the next day would find him strong enough to fix that flapping paper himself. Not for the world would he have appealed to the over-worked mother in that household, who kindly ministered to him as she could; that loose paper certainly showed the way the wind was blowing in his fever-stricken, nervous condition, but he endured and won through as a good soldier of the Cross. . . . .

A year later and we read of his securing a help-meet in the middle west—"Return trip punctuated with thrills—unromantic—Lost in a snow storm, starting out. . . . Ferry boat frozen up. . . . Crossed main current of Missouri in skiffs. . . . On Northern Pacific encountered another passenger train essaying to pass on same track! . . . head end collision. . . calls for doctor and nurses. . . Twelve hour delay while new track was laid around wreck. . . . Over Sabbath at a junction 90 miles from destination. . . . accommodations primitive, or wholly lacking. . . . Conditions in kitchen not conducive to appetite. . . . Woman in charge had not heard Christian sermon in twenty years. . . willingly called all hands together in the afternoon; others dropped in from the sage brush and sand outside. . . . a wheezy little organ was coaxed to contribute to the service. . . This delay worth while"! (and he re-

counts this experience as the day he was detained before the Lord)

He describes in some detail this great wheat section of the Palouse Country: people just getting started; little "box houses" the order of that day. To get in the crop, men and women toiled early and late. . . cultured women from comfortable homes "back in the states," worked heroically beside their husbands, stringing wire for fences. They had literally put their hands to the plow and there would be no turning back; yet, through it all, many held steadily true to their ideals for a Christian home and community. How much we owe today to these brave young mothers for the sure foundations laid in faith and prayer and tears, we may never know until "the Books are opened." Many of their children have scattered out to become centers of Christian influence in other places, thus bringing lives into vital touch with the living Christ. . . . true missionaries of the Cross!

The writer of these journal extracts given above, long since called home to glory, counted not his life dear to himself, that he might bring the life more abundant to sin-perishing souls. Like every true, purposeful life, his was a deathless voice, ringing its message, like Longfellow's song, down through succeeding generations, living today in the heart of Christ's little ones.

In a distant city, years later, one came to his widow, saying, "You do not know me, but your husband received me into the church, and all I am today, I owe to his faithful teaching and example." . . . Again: a woman living far from those early scenes approached her at the close of a meeting; at first no recognition, then, dawned upon her mental vision, a scene of earlier days; a young man entering the little church on a Sabbath morning; he drops wearily into a rear pew, despair written on his haggard face. Home to dinner in the parsonage, he tells his story—alas, too common in that new, unsettled country—a wife and children left behind; a promise of work had brought him west; promise failed. No money, weary, hungry and forlorn, he had planned suicide as the only way out; it might at least secure to his family, his life insurance. Passing the church, a sacred song drew him in; old friends were located in the town, work secured, and now, here, a grateful wife was telling what a bit of dinner and a bit of love had done for them all.

Hundreds of young men in that day, eager to try out the new west, easy prey, in their loneliness to saloon environment, were held steady because of the open door to a Home Missionary's home and heart.

Well, the years have come and gone: the tidal wave of commercial and Christian civilization has swept over the country west of the Mississippi, leaving in its wake well established communities and strong church. Theoretically at least ours is a Christian nation, yet, there remains much land to be reclaimed for Christ and humanity.

Foreign Correspondence

INDIA

Mrs. J. H. Stewart, Pathankot, India, Editor.

MARIE E. CASH, R. N.

"THEY DIDN'T KNOW ANY BETTER"

By Marie E. Cash, R. N., Sialkot, India

"A request has been left for you to go and see a sick woman in Chahur," was the message that greeted me one evening when we returned rather late from the villages, near Sangla Hill, where I was then working.

As I hurried down the road, I wondered what conditions I would find in the home. As soon as I reached the section where our Christians live, a swarm of dirty, tousled little children came running to meet me with a chorus of salaams. I was fairly borne along by this self-appointed body-guard, to a little one-room mud house, where my prospective patient lived. Nor did my escorts have the least notion of withdrawing, once they had conducted me to the door. Before I had scarcely realized where I was going, they had made me rush into the room and were surrounding the cot of the sick woman, all curiosity to know what the Missahiba was going to do. Needless to say, my first task was to find as many persuasive Punjabi words as possible to impress upon their minds the fact that their presence was neither necessary nor desired. Not only the children, but adults as well, in this country are inclined to congregate in great numbers in the sick-room.

In one corner of this small room, lay the patient, a middle-aged woman, whose condition I found to be very serious. A neighbor woman informed me that she had had pneumonia following the birth of a daughter two months before. She had apparently improved, but lately had developed a severe cough and a high temperature, and was very weak. Instead of reclining on her bed, as we would think necessary, she was sitting up while a relative was rubbing and massaging her, as the Indians know so well how to do. When I strongly advised that she lie all the time, they said she became very tired of this position. This was not to be wondered at, when she had only a thin piece of bedding over the rope-bed on which she was. She lay down while I was there, but when I went on other occasions, she was sitting up.

Very close to the head of her bed, there was a fire burning on the floor, over which the husband was cooking the evening meal. When you understand that there was no chimney to carry off the smoke, you can imagine the state of the atmosphere in the room.

In another corner of the room, sat a boy of about fourteen years, endeavoring to feed milk with a spoon to the wee baby. It is unnecessary to say that the little brass bowl which contained the milk, and even the milk itself had not been prepared according to our idea of correct methods.

Just outside the door, the buffaloes

were tied. In addition to this, even in the winter time, the odors arising from the open drains in the neighborhood are far from desirable. Flies swarm constantly about the sick woman.

The pastor and I urged the man to to send his wife to the hospital, where she could have proper medical and nursing care, but he stubbornly insisted that she remain there with the children and buffaloes, until some relative arrived to guard the house. They tried to carry out my instructions as to diet and the medicines that I gave them, and later called in one "hakim" and then another, when they saw that she was not getting relief. Among the uneducated, this is a common failing, which can be overcome only by education.

A few days later, both the mother and the baby died.

One evening, as I was going home from a visit to them, I asked the brother of the little one, "How many brothers and sisters have you?" "We are four brothers and there is the one little sister, whom God has given us," he replied. I found myself wondering how many boys of that age would say "the little sister whom God has given," if it were necessary for them to sit for long periods and feed her with a spoon!

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

A VISIT TO GURNA

By Mrs. W. D. Gillespie

This little village which is but a handful of sun dried mud brick huts with earthen floors nestles at the foot of the low mountain in which so many of Egypt's ancient kings were buried. There are few or no trees, no grass, no flowers; at a distance the village doesn't look unlike a mining camp almost directly beneath the colonnades of Queen Hatasu's temple, that famous queen of ancient times who, on her monuments and temples, pictures herself dressed as a man and doing all the things Egypt's kings did.

Near this village also are the ruins of Gurna temple where the last rites for the dead kings and nobles were performed. In ancient days the west bank of the Nile at Thebes was a city in itself, a city of the dead. There were many embalming establishments and shops where funerary equipment and coffins were sold. There were priests' schools for the education and training of the kings' and nobles' sons and many mortuary temples. What an anti-climax the little mud village of Gurna today must present to all the life and activity of the past. The winding funeral processions in Pharoah's time have given place to crowds of tourists, in carriages or mounted on donkeys.

Rich finds from the tombs in earlier days were made by some of the Gurna people. The alertness of the government at the present time prevents private individuals from disposing of valuable finds such as mummies, and the jewels upon them or furniture from the tombs or tablets and inscriptions, pottery etc.

The evangelistic committee of the Young Men's Christian Endeavor Society of our Luxor church go on preaching tours every Sabbath morning to outlying villages and towns and Gurna is one of the places visited. Miss Walker in her Bible work among the women is well known and loved there. Just a few Christian families are left in the village, many having removed across the river to Luxor where the land is cultivable. The few poor families left hold a church service in the home of a leading Christian who once had a thriving

school there. No regular pastor can be supported but Ameen effendy, a converted Moslem evangelist, and men from the Christian Endeavor conduct services.

It was in this home that we were entertained at dinner when Dr. Sawhill was visiting Luxor. This house, like others of the village, is built right up against an ancient tomb; the tomb part being used as we would use a cellar or storeroom. The family were very kind and cordial and seemed pleased at our interest in the tombs and their home. In the very back part of one of the tomb cellars was a life-sized statue of a god and goddess, probably the household gods of some ancient Egyptian family. Another part of the tomb, they told us, contained some human bones. In spite of the multitudinous superstitions and fears of the unlearned Egyptians, both Christian and Moslem, these families seem not to mind living in or near the haunted places of the dead. At no time, apparently either in ancient or modern times have such fears or superstitions kept the Egyptian or Arab from tomb robbing.

Our dinner was served in an upper room of the house, a long room whose walls were lined with divans. A table in whose center was a big turkey stuffed with cracked wheat, the Egyptian kind of stuffing, and laden with other food, was carried into the room and chairs set around it. The guests and men of the family sat down, the women who had prepared the meal and served it, ate after we had finished. Unless the Egyptian home is very Europeanized the eastern custom of men eating first, is always followed.

Ancient Egyptians as well as the modern excel in the stuffing and cooking of fowls and sheep. Today they are prepared and served much as they are pictured on the tombs. With the turkey, was served potatoes cut up and cooked as for frying but covered with tomato sauce. Melukia was also served, a native dish that the missionary generally has to learn to eat, as it is so strongly flavored with garlic. Rice cooked as a vegetable, dry, with a bit of native cooking oil was the last course before the oranges were brought on.

After the meal as before it, we were given an opportunity to wash our hands for they must be clean before food is partaken of. Then Turkish coffee in tiny cups was served and after a short visit we were ready to resume our inspection of the Tombs of the Kings in the valley so near at hand.

ABYSSINIA

Mrs. Fred L. Russell, Editor, Addis Ababa

AMONGST OUR ABYSSINIAN SISTERS

By Olive Pratt Brooks

(Miss Brooks came to the George Memorial Hospital with Dr. Finley from Assiut and in our shortage of nurses stayed over a year. She left for a visit to her parents in England prior to her marriage to Rev. Clarence W. Duff of the Sudan Interior Mission in Abyssinia.—Ed. for Abyssinia)

What are these women like? you ask. Oh, so ignorant, proud, distant and unresponsive they just don't know what it is to love, or to be loved. The longer you are with them the less you seem to know them. Let me try and describe an Abyssinian woman to you, she is a somewhat shapeless individual, very slow in all her movements save that of her tongue, which is her chief weapon of attack and defense; she has plenty to say but nothing of an intelligent nature; she does not read, write or sew. She cooks a little and on rare occasions does some washing; she gathers wood for fuel

and draws water, which is always carried on her back in a heavy cumbersome earthenware pitcher that holds several gallons. She wears a long garment the width of which is almost as great as its length, which commences its history by being pure

An old Abyssinian woman. Ignorant and with nothing but drudgery in her life.

white, as also does the *shamma* or *waya*, a sheet-like affair that envelopes the entire form, mouth and nose included. Women are hardly taken into account, they are forsaken by their husbands, sons and brothers, with no means of earning their living, beaten, bullied and despised; such are our Abyssinian Sisters. And what of their children? The half can never be told. It's a survival of the fittest, numbers of them becoming slaves as soon as they can be of use.

"Suffer the Little Children to come unto Me" said the Friend of the little ones. Who will come to tell of this Friend? Thousands have never heard of Jesus and never will unless you, reader, do something beyond reading this article. Are you doing your part to bring the Gospel to these women and children? If you cannot come yourself, you may perhaps be able to help someone else out, at any rate you can pray. These women for centuries have been neglected; their intellect has never had an opportunity of being developed, they are not hopeless, far from it. What they need is a sister to come and live amongst them, and teach them of Jesus and His Love, teach them how to sew, to read and write, to keep their homes clean and give their little ones a better start in life. They are so superstitious, and such firm believers in what their ancestors did, that you will scarcely find an Abyssinian man, woman or child with his or her Uvula. This to them is superfluous, and when the infant is a year old this must be removed by some local witch doctor or the village barber, the operation being done with a piece of unsterile horse hair. For days after, the poor wee thing suffers untold misery; its little throat is too sore to swallow and its glands begin to swell. Its mother looks on concerned and wonders if after all she has done the right thing; however the wee babe fights its way through this and lives to tell the tale. About this time if not sooner the child has various articles hung around its neck, to keep away sickness and the "Evil Eye". These are small leather cases in which there is a scroll of sacred and mysterious writing previously blessed by the priest. One morning I spoke to a mother about the uselessness of these ornaments and told her Jesus alone would keep her little child, to which she said, "why do you wear that brooch, isn't it to keep away the 'Evil Eye' too"?

Again what about their homes? Come and see. We enter a small circular hut of exceedingly low structure the only means of light and ventilation being the door through which with much stooping you gain admission. The walls are made of mud and straw, the floor is Mother

earth, the roof is thatched. In such a home live father, mother, children, cows, dogs, cats, chickens, mules, donkeys and goats; here they are born, here they die, eat, sleep and cook. On first entering all seems to be a blurred foggy mass; you simply can't see. If cooking is in progress your eyes smart, you blink, cough, sigh, and wonder just how long you can stand it, the charcoal fumes almost choke you; such is the place called home. In this airless room filled with most evil smelling smoke, in this vitiated atmosphere, men, women, children, animals, and all manner of creeping things seen and unseen sit or sleep.

Native Abyssinian "widows" deserted by their husbands who are employed in the George Memorial Hospital where the babies are well nourished and happy.

Four of our women helpers, have each a bright and intelligent youngster—fine, sturdy, healthy boys and girls. Why? because they live in the hospital and have been given a good start in life. With regular habits, a time to eat, and a proper place in which to eat, a time to sleep, a little white cot, a time to play with toys, dolls and balls, a nursery and a verandah, their little lives are just full of sunshine and mischief.

We are constantly. I may almost say daily asked to take in others, but we have to refuse as this is not in our line of work, neither is this a Children's Home. Instead of four I am sure we could easily take in four hundred, and do for them what we are doing for these four. Of the four women, two have learned to read and write and sew; they are bright and eager to learn, but we have not the time to teach them.

Surely such a need creates a call to you. Are you willing to deny yourself, to give up your position, your home, your treasure—"for where your treasure is there will your heart be also"—that these women and children may have instead of an existence, a life of true happiness and joy that alone comes from taking the Friend of little children into their lives? Will you not do something to make up for all that we have to leave undone?

SUDAN

Mrs. D. S. Oyler, Editor

ONE OF YOUR BLACK SISTERS

By Miss Mary Jane McKnight

In the fall of 1923 having been assigned to work among women in Khartum and Kartum North I was to move into the new Bible Women's House. One day as I walked across the yard at the Girl's School I saw among the old women who were carrying mud and brick on their heads in some building work going on at the time, a tall, slender black girl. I asked her if she would not like to come to help me.

At first she was reluctant to try the house work for a foreigner. Her home had only two rooms and the mud-plaster floor. The only food she had learned to prepare was a glass of tea, the native pancake, a stew made from some sort of vegetable and a bit of meat with plenty of red pepper and garlic, and coffee. All that was necessary to serve her meal was a large flat dish for the stew and a woven

tray for the pancake which is eaten by breaking off a piece and dipping it in the stew.

So you can imagine something of how strange it must have seemed to her when I showed her how I wanted the silver and dishes on my table. When I had finished my first meal she brought the bowl, pitcher, soap and towel from the bath room. This of course being their custom, since they eat with their fingers. Not being then very fluent with the language I didn't try to explain but simply did not use them and she never brought them again. She was very quick to learn our ways. She also learned to read.

She had been with me just about a year when one day a woman that I recognized as coming from her foster father's household came in and said that Umilhassan wanted to be married Thursday. I was rather surprised for I had heard nothing of it and that was Tuesday. So I said to her that is was impossible for Umilhassan had promised to give me two weeks warning when she wanted to leave. I had expected that this would happen some day. She insisted that Umilhassan wanted to be married, so I went to talk to her. She immediately said that she did not want to marry that man for he was a soldier and he would either take her away and leave here where she had no friends or he would leave her and go away and spend his money on some other woman.

At first I rather insisted that she go ahead with the arrangement for I supposed that she was just showing the customary lack of interest; no bride is ever supposed to be happy. But she insisted and finally I decided that she really did want to get out of it. I consulted the other missionaries as to what her rights were and was told that if she chose to stay in the yard that her people could not force her to go out. After a few days the young man himself appeared with a soldier and a paper which proved to be a warrant from the Inspector of Police summoning her to appear before the judge, a Moslem. The girl was seventeen and so allowed to speak for herself and he could not compel her to marry. He ordered her to go home with her people but she slipped away from them and went to a friend's home in a village some five miles away where she remained until the soldier's leave was up and he had to return to his place. Then Umilhassan went to live with an old woman she called grandmother but who was not related at all. While living with this friend in Omdurman she began to take lessons in earnest. Living near her was one of the school girls who had been in school the year before when Umilhassan was working for me and she helped Umilhassan with her lessons so that every week when Miss Una Coie went to give the lesson she would find her prepared to read three or four.

After some months the soldier got another leave and came back determined to get his wife this time. After all this we were afraid that if he did get her he would be cruel to her in revenge for the way she had fought marrying him. It seems they drugged her to get her home from Omdurman. But when that wore off and she knew where she was she knew they would marry her this time if at all possible. So again she slipped away from them and taking some of the money that he had paid for her, walked to the second station on the railroad and there took a train for a station three or four hours ride away. A few days later she went still further. But the soldier went to the police and asked them to find his "woman". They succeeded in finding her and brought her back to Khartum North where by foul means or fair they married her in the next few days. She says she never gave her consent without which they are not supposed to marry any girl.

He really treated her much better than we thought he might after all

the trouble he had in getting her. But after a little over a year he brought her back to Khartum and left her. Since that time she has had nothing from him and much of the time has had no idea where he was. Her little boy was born a short time after the father left. She has been taking care of him and at times has not had enough to eat. After she was able to come in to see me she began with her lessons again and read quite a bit in the second book. She also came in once a week for the class in the native embroidery and was about the best in the class.

This last year she has been back as house servant for Miss Coie. In January Miss Coie wrote "Umilhassan is passing through quite a crisis these days. She has come to believe that the Bible is the truth and that Jesus is truly the Son of God but she is not quite ready to make the break which she knows it would be. I am not urging her for I want her to be fully ready in her own mind and heart. She talks constantly with Fareeda (one of the girls in training for Bible Women's work living with Miss Coie) about these matters and says her thoughts are troubled all the time, day and night. She has finished Matthew and is reading in Mark and very creditably too. She also prays each night in our prayer group and I can see advancement in her prayers."

One day a young woman came in from Umilhassan's village and asked Miss Coie to give her lessons. When she started in to teach her the alphabet she found that the woman knew the first half of the primer and when asked about it said that Miss MacKenzie had started her and then Umilhassan had taught her. More recently she has been teaching another. Here is this one whose lessons have been so limited giving out of what she has to others.

It is very hard for us to know just what Umilhassan would have to face should she become a Christian. There are people in her village who would consider it their religious duty to take her life. There is no doubt there are many who would feel it their duty to curse her whenever they would see her and they would take her little boy from her.

Those of you who may have been previously interested in Umilhassan will rejoice that she has come so far but oh that we may all continue faithful in prayer that Christ may have the life of this one of His children who would be such a fine teacher of her own people were she to give herself to Him and His service.

The Boulder School of Missions, Boulder, Colorado, June 19-27. An ideal mountain vacation setting. Delightful Christian fellowship. Mission House and Cottages for women. Girls Camp, Children's Division, Young Women's Lodge. For Information write Mrs. Ross Chappell, Publicity Chairman, 3892 Newton St., Denver, Colorado.

The Geneva Summer School Committee desires to announce the Eleventh Annual Season of their School of Missions to be held at Conference Point, Lake Geneva, Wisconsin, July 1-8, 1929. Combine a week of Study with Recreation! For further information, address: Mrs. Henry Harmeling, 24 East 107th Street, Chicago, Illinois.

Editorial

MRS. JOHN P. WHITE, Editor, 214 East Second St., Xenia, Ohio.

THE LONG VIEW

By Mary Grier Miller, Cleveland, Ohio, First Vice President

In a few days our convention will be in session. Many questions press for answer as we look to Christendom and the needs of the world. Why did the gifts for benevolences fall off in the leading Protestant churches of America twelve million dollars last year? Why?

Convention days can be days in which our vision can be cleared and we can see things in their true perspective. We are earth-bound creatures! Let us lift our eyes to the Hills and see our lives and the world as He sees them!

In driving one day in New England we came to the top of a long hill. There before us lay a glorious panorama. Stretching away for many miles were the Berkshire Mountains, range after range.

We stopped to try to drink in the beauty of it all; the undulating hills, the vivid greens of field and forest and the misty blues of far away mountains. It was wonderful!

Beside the road was a house. It was a bleak little farm house, but it faced all this grandeur. I thought how marvelous it would be to have all this splendor at one's front door. And then I looked up and there across the road was a barn, larger than the house, and completely shutting off the view. What a pity!

Yet—so often there is a barn in the way of our long view. We sit down behind our barn and we never know the beauties that are before us. We are so cumbered with *things*, just *things*. Our houses, our clothes, our social life, a busyness about many *things*. Our barns are in our way, and we fail to look out and away to the splendors our Father has made for us to enjoy.

And what are those splendors stretching away farther than eye can reach. They can be summed up in one word: JESUS. He is altogether lovely. He wants to be our life. Are you praying for power? He is Power. Look away to Him and be satisfied. You are longing for Love. He is Love. Lay hold of Him. You are pleading for patience. He is Patience. Partake of Him. You are wanting peace. He is our Peace. "He satisfieth the longing soul, and filleth the hungry soul with good things."

And why, dear heart, are we content to live behind our barns and miss all of this glory? Let us lift up our eyes and behold Him—the Lord of Glory, Chief among ten thousand, full of grace and truth.

Missing Pages

The days were filled with activities. There were contests, recitals, banquets, plays and commencement exercises for both the Eighth Grades and the High Schools.

No finer group of boys and girls could be found than these students who acquitted themselves so splendidly in all their performances. The Superintendents and faculties, who have been working faithfully for longer or shorter periods have great reason to rejoice in the products of these schools.

The appreciation of the community was expressed by the large and attentive audiences that filled the buildings at every service.

Nothing gave us more pleasure than to see the gracious reception accorded Mrs. Cook who has had the special oversight of this growing work for eighteen years.

Every woman of the United Presbyterian church has reason to be proud of these schools and churches which have been established and supported by the W. G. M. S.

perplex me any more at all.

A few short years at most (it may be less)
I shall have done with earthly storm and stress.

So, for this day. I lay me at Thy feet.
O, keep me sweet, my Master ! Keep me sweet!"

* * *

NOTICE TO DELEGATES

A Pre-Conference for delegates to the W. G. M. S. Convention will be held in the Convention Church, at 4:00 o'clock, June 14. Mrs. W. D. Morrow will have charge of this meeting.

* * *

NOTICE TO DELEGATES

June 14-18 are dates which the women of Philadelphia Presbyterial are looking forward to with much pleasure. We feel highly honored in entertaining the 46th annual convention of the W. G. M. S.

Delegates—will be entertained in homes of our Church Members for lodging and breakfast. Accommodations at reasonable rates will be in readiness for visitors, as far as possible.

We are anxiously awaiting the names and addresses of delegates and visitors planning to attend. Will you kindly send them as early as possible to Mrs. James MacKenzie, 259 S. 45th St., Philadelphia, Pa.

Guides will be at the West Philadelphia and Broad Street Stations to direct those that have previously notified the Secretary of the Local Committee; these guides will wear the Convention Badge, and will be stationed at delegates information desk. Look for the sign "W. G. M. S. Convention."

Delegates coming in at other stations, kindly notify us of time and

Thank-Offering Department

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

"HE SHOWED THEM HIS HANDS"

He showed His hands. On them the marks of toil.
They fashioned yokes and ploughs with plane and saw;
Yea, and they fashioned too the flowers and trees,
The sun and moon and stars, without a flaw.
My life, O Lord, I give into Thy hands.
Toiler Divine, make me by Thine own plans.

He showed His hands, those strong yet gentle hands,
Whose lightest touch for sufferers banished pain,
Or, laid in pity on the maimed and halt,
Wrought healing and gave wholeness once again.
My life, maimed by sin's crippling overmuch,
I bring Thee, Lord. O heal me by Thy touch!

He showed His hands; the blood-drops crimson there,
The cruel wounds that men in sinning gave,
And yet that show past doubting God's great love,
That gladly suffered anguish men to save.
Within those hands, that still the nail prints bear.
I lay my life, To find its saving there.

He showed His hands; in blessing stretched them forth.
Godlike, to give Himself, and then to pour
His added gifts until our lives o'erflow
With riches from His never-failing store!
I hold my life beneath Thy hands, O Lord,
That Thou may'st fill it with Thy life outpoured.

—Mary Brainered Smith.

THANK-OFFERING NIGHT AT THE CONVENTION

Saturday night, June 15, has been designated by the President of the Women's General Missionary Society as Thank-Offering night.

In this service each presbyterial has a part. We wish that all our readers could be in this annual Thank-Offering service, but we know this is impossible.

Though separated by many miles, yet may we be united at the throne of grace at the hour of this service.

Praising God for His wonderful blessings each day of the past year and desiring His guiding and blessing in this year.

As soon as the Thank-Offering Bearer is appointed the delegate is notified and her name is sent us. Muskingum and Philadelphia Presbyterials have each sent the name of the one who will act as their representative.

I trust one has been chosen from each of the fifty-seven presbyterials and that the names will be received by us before the Convention week.

THE LIFE DIRECTORSHIP FUND

By Mrs. H. C. Campbell

From the beginning of the work of the Women's General Missionary Society of the United Presbyterian Church the Lord's hand has been distinctly manifest. He inspired Dr. James M. Fulton to call the women together to organize the above named society. He inspired the Committee that provided its constitution, so that after all these years of service not one line has been changed. As the work grew and developed, He led its Board to take up new lines of work and new plans for work already undertaken.

In a marvelous way prayers were answered and suggestions for the improvement of the work in all its lines came to us from time to time from interested members and friends. Notably among these was the desire of a

devoted son to honor his Mother. In March, 1917, Mr. J. W. MacDanel, of Cedar Rapids, Iowa, interviewed a member of the Women's Board concerning its work, saying that he wished some plan might be devised by which he could specially honor his Mother, who was such a devoted Christian and so interested in the work of the Church. He was the oldest one of eight children whom this Mother had reared so faithfully, that all were devoted and consistent members of the United Presbyterian Church. She was deeply interested in Missions and especially in the work of the Women's General Missionary Society and, through that society, he wanted something that would link his Mother's name for all time with its work.

After prayerful consideration on his part and all the members of the Board, it was decided that we would have a new department, known as Life Directors, that persons desiring to make themselves or anyone else a Life Director could have that privilege by the payment of three hundred dollars at any one time. The money was not to be designated, but just given to the Board, to be placed at interest and held until the Lord would unmistakably lead the Board in such fashion that it would know when and where that money was to be used. Mr. MacDanel gladly agreed to this plan and at once gave his check for three hundred dollars which constituted his Mother, Mrs. Catherine Mac Danel, the first Life Director of the Women's General Missionary Society.

She was in ill health at the time, but it was hoped that she would be able to attend the Convention in Sterling, Kansas, meeting in May, 1917, so that she would have a glad surprise when she heard her name announced. This plan, so lovingly thought out by her devoted son, was not carried out in full, because his Mother was unable to attend the Sterling Convention, but the report was made and received with great enthusiasm, the Convention voting to make it a permanent department of the work, and her name was announced as the first Life Director of the Women's General Missionary Society. Five other names were immediately presented and checks forwarded promptly.

During the ten years that have elapsed since the first day in Sterling, eighty-two Life Directorship fees have been received. At the request of many the Board inaugurated a Life Director Memorial Roll. That is to say, if a husband wanted to honor his wife or a wife wanted to honor her husband's memory, the name could be placed on the Memorial Roll of Life Directors. For four years Mrs. MacDanel's name headed the list of Life Directors. In August, 1921, she entered into her eternal rest and her name was therefore transferred from the active roll of Life Directors to the Memorial Roll. This is done in every instance when the Board is notified of the death of a Life Director.

Many have used the privilege accorded to individuals allowing them to designate their Thank-Offering and have made themselves or friends Life Directors.

Immediately after the distribution of the Thank-Offering each year the Life Directorship money is placed at interest and the interest compounded. At the first of June, 1927, fees had been received on account of eighty-two Directorships, making the total receipts for Life Directorships $24,600.00. Under the policy mentioned above, of investing the money as soon as possible after its receipt and compounding the same, the handsome sum of $5,271.00 accrued, making the total amount in the hands of the Treasurer of the Life Directorship Department at the middle of June, 1927, $29,871.00.

Just a word now to call your attention to the manner in which the Lord manifests His will. Every

reader of the Magazine knows the story of our work in Frenchburg, Kentucky. The people there were very anxious to have a school. The Board replied, through its committee who visited the place, "No, we are an evangelical society. We will organize a church and Sabbath School first." The people agreed to this and a woman missionary, Miss Houston, was sent down and began work in October, 1909, in a little frame church which had been given to the Board by a deed of fee simple from the Presbyterian Church. After thoroughly putting the church in repair, arranging for its heating, etc., Miss Houston opened a Sabbath School, a Young People's Society, Junior Society, etc. Copies of Bible Songs were sent down, something new to the people, but eagerly taken up and much loved. You will not hear the Psalms sung with more enthusiasm and fervor anywhere than in our church at Frenchburg. After that schools, dormitories, missionary residences and hospital were erected at Frenchburg, from time to time as the Lord opened the way and furnished the money.

The little frame church soon became too inadequate to comfortably hold the congregation that had been built up through the consecrated labors of the missionaries and ministers who had been sent down from time to time to take charge of the various departments of the work. Repeated requests came to the Board for a new church building. The Board said, "No, one thing at a time. We must get everything completed and paid for before we undertake the erection of a new church building, because it must be a building worthy of the Master in Whose name the work has been undertaken."

At last everything planned for was erected, school building, parsonage, teachers' residences, dormitory, and hospital and now the congregation said, "When can we have our new church building?" The Board carefully considered it. We had no money in the Home Mission Department. Where would we get the money? Every member agreed to pray over the matter and at the next meeting the suggestion was made, "Why not use as much of the Life Directorship money as is needed?" After prayer, a unanimous vote was adopted and the Life Directorship money was therefore used to erect a United Presbyterian Church at Frenchburg. It is a beautiful building, planned by a Pittsburgh architect, Mr. J. L. Beatty. The total amount expended at date, September 15, 1927, for building and equipment is $26,062.00. Of this amount, $25,091.00 was taken from the Life Directorship Fund, the balance being contributed by friends for memorial windows and by the Beaver Valley Presbyterial for the cost of a bell. The sweet tones of this bell echo through the valley in the mountains on Sabbath days, Prayer Meeting night, and on other occasions, calling the people to come to the House of God to join in His praise and worship. In what more beautiful way could the Life Directorship money be spent than erecting a temple in honor of the Lord Jesus Christ where the Word of Life might be preached and the Bread of Life broken to hungry multitudes and saved souls brought into the Kingdom?

The balance of the Life Directorship Fund at date, September, 1927, in the hands of the Treasurer is $4,780.47. Of this sum about $4,000.00 is invested in first mortgages on new real estate, and Liberty Bonds.

Life Directors have all the privileges of a regular delegate to every meeting of the National Convention of the Women's General Missionary Society, and also have the privilege of attending the afternoon session of any regular meeting of the Women's Board, which is held on the first and third Tuesdays of every month in the Publication Building, Pittsburgh, Pa. The names of the active and memo-

rial list are printed in every July number of *The Womens Missionary Magazine.*

We hope that the reading of this brief story will induce many others to become Life Directors themselves or to make some beloved friend a Life Director, or to honor the memory of a departed friend by having his or her name on the Memorial Roll, so that from time to time as the fund grows and compound interest accrues, we may soon have another fund of twenty-nine or thirty thousand dollars with which to undertake some much needed enterprise that otherwise would remain undone, for every person knowing anything about the Women's General Missionary Society knows that its Board will not undertake any enterprise until the Lord manifestly shows the way in which the necessary funds are to be provided.

To His name may all the praise and the honor be given.

Life Members

Ending January 1, 1929.

$25.00 each.

673. Margaret Carnaham, St. Charles, Ia. By family.

674. Mrs. Rose Dick, Portersville, Pa. By the Elizabeth McClymond's Bible Class of Oak Grove S. S.

675. Mrs. Frank C. Black, Portersville, Pa. By the W. M. S. of Oak Grove.

From April 1, 1929 to May 1, 1929
$25.00 each.

5. Mrs. E. C. Houston, East Cleveland, O. By her Mother-in-law.
6. Mrs. Ella C. Houston, Washington, D. C.
7. Mrs. Mary Ralston Werner, Dayton, O.
8. Mrs. J. H. Vallance, Caledonia, N. Y. By "The Guild."
9. Mrs. Wm. T. Hunter, In Memoriam. By Mrs. E. J. Morrow.
10. Mrs. T. E. Wright, Traer, Iowa. By Mrs. Sarah E. Wright.

Bible Readings

201. Mal. 3:6.
202. Num. 6:2-21.
203. 1 Pet. 5:8.
204. Isa. 9:6.
205. Isa. 63:3.
206. Acts 4:12.
207. Prov. 16:25.
208. 2 Tim. 3:16,17.
209. Acts 10:34.
210. Psa. 34:8.
211. Where is Christ pictured as wanting to cleanse the Church so that it would not have "spot" or "wrinkle"?
212. What preparation has Christ made to receive His own?
213. Where recorded that the redeemed are of "every kindred, and tongue, and people and nation"?
214. Who was the first high priest?
215. Where did Aaron die?
216. What is the meaning of the name Samuel?
217. How many times a year were all the men of Israel to appear before the Lord?
218. When did the women meet with the Lord, too, as exampled by Mary, Mother of Jesus?
219. Where is it said that God's word is a lamp, etc?
220. What manifest token did God give that he had accepted Hannah's gift of her boy for his own particular use?

Young Women's Department

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

YEAR THOUGHT—"Nothing is ever done beautifully which is done in rivalship, nor nobly which is done in pride."—Ruskin.

YOUNG WOMEN'S SPECIAL WORK FOR 1928—1929

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Laura Sawhill, Presbyterial Missionary, Boise, Idaho, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Abyssinia; Miss Mary Cole, Wadi Halfa, Sudan, $1,600. Total askings, $8,630.

NEW YOUNG WOMEN'S SOCIETIES

Los Angeles Presbyterial, Santa Ana Y. W. M. S. 12 members.

Des Moines Presbyterial, Winterset, Florence Jongewaard Society, 10 members.

Cleveland Presbyterial, Washington Boulevard Y. W. M. S., 19 members.

Southern Illinois Presbyterial, Pinckneyville, Helen Brown Circle, 16 members.

Indiana Presbyterial, Princeton, Girls' Mission Circle, 14 members.

Cedar Rapids Presbyterial, Tama Y. W. M. S., 25 members.

Tama society is composed of young women at the sanitarium, our second society for young women this year in our Indian reservations.

Philadelphia Presbyterial, Beverly Hills Y. W. M. S. 15 members.

Philadelphia Presbyterial, Oak Park Girls' Circle, 16 members.

Philadelphia Presbyterial, Woodland, Rose Shereda Circle, 10 members.

Philadelphia Presbyterial, Woodland, Reba Hunsberger Circle, 10 members.

Philadelphia Presbyterial, First Philadelphia Girls' Circle, 15 members.

Chartiers Presbyterial, Donora Y. W. M. S., 12 members.

Keokuk Presbyterial, Le Claire L. O. A. Girls', 12 members.

Steubenville Presbyterial, Richmond, Mary Martin Circle, 10 members.

Delaware Presbyterial, Walton, Le-Lo-Se Mission Circle, 6 members.

Delaware Presbyterial, North Kortright, Harper Mission Circle, 6 members.

Colorado Presbyterial, Colorado Springs, Golden Circle, 10 members.

Mansfield Presbyterial, Wooster, The Alexander Mission Circle, 20 members.

Now that these societies have been organized may they grow in numbers, in wisdom, in efficiency. If there is any disappointment among the membership of the Y. W. societies as to any losses the Y. W. Department may have suffered the past year, may there be personal inventories taken to discover if perhaps your society may be somewhat responsible for any loss that must be reported. There seems to be a growing thought that *money* is a good *substitute* for *presence! Money is* indispensable. So are the *individual's presence* and activity. Begin now to make plans for strong *life* service this year.

YOUNG WOMEN'S SPECIAL AND OTHER FUNDS

You will surely want to read the Annual Report number through. Do not fail to notice how the money for our Special Fund came in. Also, compare the total regular offerings and other offerings with last year's report. If your society made a poor record in any of these lines, you have time to make a good one for next year. This is but early June. Begin now to qualify in every way.

YOUNG WOMEN'S SPECIAL COLUMN

MARY E. COIE
Wadi Halfa, Sudan

The William Little School at Wadi Halfa sends a request to America:

"At present we do not seem to be making much that can be called history here at Halfa, but we do need your prayers lest we fall into ruts and lose sight of our objective." So reads a paragraph in a letter recently received. The writer is one of our Young Women's Special Workers. Read her letter for further news.—Ed.

Wadi Halfa, Sudan
April 4, 1929

Dear Members of Y. W. M. Society:

Doubtless you will be interested to know how our work here in Halfa has progressed during the year.

At the end of last year two of our three teachers resigned and two weeks before the opening of school the other wrote to say that she would not be able to return. Thus we faced the opening of school two weeks away with no teachers nor any prospects for teachers. But as usually happens when one is entirely dependent on Him, the Lord provided for us much better than we could have done for ourselves. A week before we were to begin we heard that one of our girls, who had been in our school at Khartum North before she began teaching for the C. M. S. School at Atbara, was looking for a new position. She accepted our offer and made a strong teacher for the three higher classes. Two of the lower classes were mine until we found an Armenian widow, also one of our Khartum North girls, to take them. The lower class we gave to Miss McClellan who, with the help of two very inexperienced girls from our own school of last year, has been carrying on and been getting some very good results from her girls and assistant teachers.

The attendance has not been large this year, never over 65 girls at one time, but has been unusually steady for Halfa. This being our difficulty that so many girls are in school only a few weeks, and then move with their parents somewhere else.

The teachers have found the work very difficult at times because the girls have not had a proper foundation in their studies. Also, we have changed our course of study and have adopted that used by our girls' schools in Egypt. They have worked hard though the work has been very discouraging, but we hope that next year we may see more concrete results from their work.

The girls have been doing very good work in sewing. Some took prizes in a Flower and Handwork Show which the governor of the province had this year. We want to have a little exhibit of handwork toward the close of the year. Just now we are getting ready a program which will be largely from work which they have memorized or done during the year.

We need your prayers. The girls seem unusually slow at comprehending or grasping any thought either secular or spiritual and as a result it seems quite impossible to keep their attention.

Our work among the women in the homes had barely held its own without any progress. We also need your prayers for it.

Very sincerely,
Mary E. Coie.

Methods

Some new programs have been received but *yours* was not one of them. When may it be expected? Some one is waiting for a good idea found in yours alone, perhaps.

Mrs. R. W. Ustick, 352 S. Belmont Ave., Springfield, Ohio, has forwarded 1st Springfield W. M. S. yearbook. It is made up by local talent, —not by the printer—very neat in its construction. The annual pledges are found in the front of the book—perhaps a surer reminder than if placed on the last pages.

Some time is to be taken evidently in having an *informed* society as the history of the W. G. M. S., its departments of work, the Junior society, etc. —are to receive consideration. This study of our own work should be helpful to new members, especially to those who have but recently entered the United Presbyterian communion.

The Jean Black Circle of 2nd Butler has been faithful in furnishing a copy of each new program for several years past. A quotation greets you on opening the booklet: "Happiness is the echo of the pleasant words we speak to others."

A note appears early in the pages: "Any member *unable* to take part should provide a substitute and notify the leader or chairman of the hostess committee." Why not? It is a varied and interesting program, including one evening of book review, a mission study book, a "sealed" program and others. Miss Ruth H. McKee, 429, 1st St., Butler, Pa. can supply details.

Mrs. Marshall Barker, 917 Alberton Ave., Hamilton, Ohio, has forwarded the Hope Circle year book for review. The cover is sky-blue with the word "Hope" in letters of gold filling a circle of gold. Very artistic. Dramatization has a place, Mrs. Donald MacKenzie's "Tobias", also, a debate on a live topic, a study of our several fields of labor and other features.

The Parnassus W. M. S. program is at hand. A Magazine Review, —not *Ladies' Home Journal, Pictorial Review, Good Housekeeping,* good as they are—but *The Womens Missionary Magazine* is a feature. Ever try it? A Missionary Mail Bag is mentioned. Would you like to know about it, the playlet and other good things? Write Mrs. T. A. Gibson, 1116 Leshman Ave., New Kensington, Pa.

Mt. Lebanon, Pittsburgh W. M. S. has contributed a copy of its yearbook. It is quite a substantial booklet. Its motto reads "A daily gift, a daily prayer. That soon the world our Christ may share." It contains a formidable array of officers and committees through whom much work should be accomplished. One of its programs is called "A Friendly Adventure on Wheels" which is a visit of the society to our Aged People's Home, carrying program and all with it. The most outstanding one will be the one entitled, "Our Yesterdays," which is to be held during the week of the twenty-fifth anniversary of the pastorate and one-hundred and twenty-fifth of the organization of the church. Other features promise to be interesting and helpful, but to know all about it inquire of Mrs. John W. McKelvie, 260 Magnolia Ave., Pittsburgh, South Hills Branch. She is chairman of the program committee.

Lake Presbyterial Bible Study Secretary sends an account of her year's work. She, Miss Anna B. Love, says she sent out 72 postals and 75 letters, 47 organizations responding with annual reports. 12 were from the W. M. S., 5 from the Y. W. M. S. and 10 from the Junior M. S. Also, 9 Y. P. C. U's., 3 congregations, one prayer meeting, 5 Sabbath School Classes, (men's women's young people's, girls' classes and Home Department members.)

First Erie, Sheakleyville and Oil City head the Bible Study group with

six organizations each. That a splendid work has been accomplished, one that far surpasses the three previous years in interest, enthusiasm, and progress is evidenced by the reports received.

The Juniors used an elementary course. Some of the Young People used Amos R. Wells' "Know Your Bible."

Most of the W. M. Societies used the "brain teasers" in *The Womens Missionary Magazine* with perhaps some added features. A few organizations pursued a systematic study of the Bible in daily reading. Two young women covered the whole Bible, a number more 29 books. Miss Love adds; "The aim was not only a united study of the blessed Book, but a desire to extend the work beyond the organization. We trust we have, as Billy Sunday beautifully states, 'walked through the avenues of Scripture with Jesus Christ'."

Miss Love's address is North Side Star Route, Oil City, Pa.

ANNIVERSARIES

Anniversaries seem to be rather popular just now. One does not mind being just ten years old! Of course a ten-year old missionary society has not reached a very great age. Perhaps you may enjoy reading the following:

TENTH ANNIVERSARY

The Dora B. Whitely Circle of Canonsburg United Presbyterian church celebrated the tenth anniversary of its organization last evening at the church with a few members of other organizations as guests. The first hour and one-half of the evening was taken up in a series of games, contests and various amusements planned and successfully carried out by the social committee composed of Dorothy Jean Grant, Viola Potter and Thelma Reed, who also had charge of the refreshments. Sara Belle Reese at the piano.

At the close of the amusement period, a grand march was led to the dining room where a large birthday cake decorated with ten candles was the center of attraction this being the gift of Mrs. Joseph Heagan, one of the organizers and senior counselor of the Circle for the past ten years. With the guests encircling the dining room which was prettily decorated with spring flowers and a special lighting system, an entertaining program was carried out with Evelyn Schmidt presiding. All those having parts on the program were charter members. Readings were given by Roberta Orr and Hazel Auerbach; Miss Nellie George sang two solos with Mrs. Jessie Linn Gibson, as accompanist; and the secretary, Margaret Swihart, read a letter from Miss Dora Whitely in India, which she had written especially for this occasion. As a lasting tribute to Mrs. Heagan, the close of the program was given over to a ceremony led by Virginia Hunter in which she placed on the Circle table a gold picture frame which in the future will hold the picture of Mrs. Heagan.

During the evening two messages of congratulation were received, one from Marie Luke Johnston, first president of the society and the other from Miss Jeanette Dickson, former president of the Women's Missionary Society of the congregation. Among those present were Misses Alice Neill and Margaret Grant, students at Westminster college who are home for the Easter vacation. Refreshments served by the hostesses closed a very enjoyable social affair.

Now for a twenty-five year story! The 2nd Pittsburgh Y. W. M. S. held a delightful reunion early in April. Miss Nancy Blair, a moving spirit, had much to do with the success of the evening. The banquet with its delicious viands, was much enjoyed and not eaten too fast because of the enterprising song leader. Later, the past was reviewed in story, in photos thrown on the screen, in figures representing gifts, for missions alone, of

about $5,000.00. The more serious present because actually here and not to be side-stepped was discussed. The future was forecast in a pleasing manner. Not only at dinner did music form a part, but solos interspersed the more formal program. The present was indelibly stamped when the flashlight went off! Twenty-five years hence this picture may be quite as amusing as were some of those thrown on the screen this April evening.

Much more could be said, but space says, "No!" May a word be permitted regarding the beautiful tributes in a few words and a rose-bud to each of several out-standing former or present members; also, a loving word for those who served well and have passed off the stage. It was a red-letter service, especially to those who have labored and have seen the fruits of their labor.

AN OPPORTUNITY FOR YOU

Are you a college student? If so, perhaps you may be interested in a summer project. Place? Chicago, Illinois. Time? July 5 to August 19, 1929. Agency? National Student Council. Qualifications? Good health and seriousness of purpose are two.

This is not a money making project, but a chance for you, a student, to be in industry for a short time and to have a part in "helping make possible a better world." If you are interested enough to inquire further, write at once to the National Student Council, Y. W. C. A., 600 Lexington Ave., New York, N. Y.

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

INDIA

Plans and estimates for the building to be erected on the new site of the Memorial Hospital in Sialkot, India, reached headquarters about April 22. I am writing this on the last day of April. There are between eight and nine acres of ground. It seems to us it will look like a village by the time all the different buildings are erected that these plans contemplate. They consist of:

1.	Administration Building	Rs. 59,861
2.	Two public wards	42,776
3.	Operation room	9,246
4.	Isolation ward	5,943
5.	Cook houses and godams	7,671
6.	Indian nurses' home	22,020
7.	European ward	8,250
8.	Private wards	39,996
9.	Doctor's bungalow	24,392
10.	Servants' quarters	6,665
11.	Missionary ward	8,250
12.	Missionary nurses' bungalow	18,940
13.	Servants quarters	6,665
14.	Assistant Surgeons' quarters	6,633
15.	Compounder and Matron quarters	3,830
16.	Bible Women's quarters	3,830
17.	Hospital Servants' quarters	10,015
18.	Water Plant	15,000
	TOTAL	Rs.299,983

Both Boards agreed that the Rupee was to be standardized at three Rupees per dollar, so as this total estimate is so near Rs.300,000, with the Rupees at par, the cost would be $100,000 in our money. The rate of exchange is very much against us, the rupee being away below par, so much so that our treasurer, Mrs. Hill, had to forward to the India Mission $10,500 during the year which has just closed to make up for the deficits caused by loss in exchange. We would therefore think that before this plant was completed and all the buildings above mentioned were erected it would cost about $125,000 at least. The Executive Committee which adopted these plans on March 8, 1929 took the following action: "That these buildings be erected as soon as funds

are available," and "That Mr. Osborne Crowe be appointed builder." Our question to the women of the Church and one which will probably be presented at the Philadelphia Convention is: "When will this necessary fund of $125,000 be in the possession of the Board?" It is true that we will sell the present property as soon as these new buildings are erected and that the proceeds of that sale can be applied toward the expenses of the new building, but we are told that the value of real estate in India has very much depreciated since the war and no one knows how much the present lot and old building would realize if they were offered for sale. Therefore, we are praying that the Lord in His wisdom and love will send us $125,000 in cash or pledges for the erection of this new Memorial Hospital so that the proceeds of the present site and building can be held as a sum for unexpected emergencies and demands of the work.

Dr. Hunsberger who has labored the entire first term of her service in Sialkot is taking postgraduate work in Columbia University, New York, learning up-to-date surgery and up-to-date appliances for the best and most modern way of treating surgical cases. How will she put into service the valuable information thus acquired unless we are able to furnish her with the buildings, instruments, and equipment that the work ought to have if she is to give the very latest and most approved treatment to our patients of all kinds and classes?

Some of you are wondering why this Hospital is called "The Memorial Hospital." Years and years ago some of our missionaries died in service under trying and unusual conditions. It was decided that we would have in the Hospital in Sialkot a marble tablet in a certain room giving the name, age, the date of birth and death, and the years of service in India and that hereafter all who died in service should be remembered in that way. Therefore the Sialkot Hospital is called The Memorial Hospital. We thought that a great deal better as more people would see the names of our martyrs in that way than in any other. Far more people enter a Hospital than will ever visit a graveyard. The new buildings are badly needed. Will every reader make this project a matter of special prayer that the Master Whom we serve will send us the money for this much needed institution?

We regret to report that a letter has been received from Dr. Reed of Sialkot stating that Miss Carrie Worman has been quite ill in Taxila Hospital and that the doctors there have decided she must come to America at once for treatment and possibly an operation. Miss Worman has also written deploring the fact that she must come home so soon after her return to India. I am sure you will all unite in prayer with us that this beloved missionary may have a safe journey home, soon be restored to normal health and strength and be able to resume the work to which she is so devoted.

As we mentioned in our previous report the India Mission at its Annual Meeting took action requesting the Women's Board to purchase the Gujranwala bungalow, the Sangla Hill bungalow, and the Gurdaspur bungalow from the Foreign Board. After careful consideration there was a unanimous vote to grant this request at the prices the Mission quoted, which amounted to $20,750. As soon as we receive word from the Board of Foreign Missions that it will accept this money, a check for the full amount will be forwarded to Mr. Latimer, its treasurer.

In addition to the foregoing the Mission also asked us to buy the Avalon Girls' High School property, now owned and supported by the Board of Foreign Missions. As we have not seen the deed we are unable to quote the number of acres in the plot or give you any detailed particulars about the building but we would

like you to understand the situation. A friend of our work in India died several years ago and left a bequest in her will by which money was to be used for a Girls' Boarding School in India. We expect to have this bequest paid in full this summer. The request now comes from the India Mission indorsed by the Board of Foreign Missions that the Women's Board buy the Avalon Girls' High School property and take over its annual support thereafter. We think the amount of the bequest referred to above would enable us to make this purchase were it not for the name. The maker of the bequest distinctly says that the School is to be known as a Memorial for the deceased brother and sister of the lady who left the money to us. If the Foreign Board can make arrangements with the interested parties for changing the name, the Women's Board will buy the Avalon property, take it over, and support it with the bequest that came to us so unexpectedly.

We also decided at a recent Board meeting to grant the request of the India Mission to buy the property and erect a building at a new station in India called Abbottabad. Counting the exchange, this will cost us between nine and ten thousand dollars.

Our Board likewise decided recently to grant the request of the India Mission to send $3,000 for the completion of the doctor's bungalow at the Sargodha Hospital, now known as the Mary B. Reid Memorial. When Mrs. Hill and the writer were in India we visited this property in Sargodha. Dr. M. M. Brown was the doctor in charge and he and his family were living in this small bungalow. Although they were very much crowded they worked away patiently and made the best of everything. At that time the property was owned and supported by the Board of Foreign Missions but during the New World Movement the First Church of Pittsburgh, of which Dr. W. J. Reid was pastor for so many years, gave enough of its New World money to enable us to buy that Sargodha Hospital. As you know, Mrs. Reid was the first foreign secretary of the Women's Board so it seemed fitting to name this Hospital "The Mary B. Reid Memorial." It is at present doing a wonderful work but the doctors' bungalow needs enlargement and by the time we pay exchange it will probably cost us $4,000. We do want to have a comfortable and convenient home for our doctor when we find her. The Misses Mary Lincoln and Kate Hill have been doing a grand work there, have enlarged the Hospital and made many improvements in it but we must have the bungalow enlarged also. The W. G. M. S. now supports one third of the foreign work of the United Presbyterian Church.

In this connection will every reader unite with us in prayer that the Lord will send us two competent consecrated women doctors to go to India as representatives of the Great Physician? We have unoffical word that if we had a competent physician in charge of the Mary B. Reid Hospital the Government would not erect the one they have contemplated but would turn over all patients to us thereby increasing the number of people who would be cared for in a Christian institution and learn the story of Jesus Christ.

The latest word from Miss Ballantyne is encouraging. Improvement seems to have begun. Let us all pray for her speedy restoration to normal health.

We are not planning to send any new missionaries to India this year unless we find the two doctors for whom we are praying.

EGYPT

The work in Benha, Egypt is progressing. You remember what it is —the new Community Center. Every bit of the women's work is to be housed under its roof. The money that is being used was obtained under the New World Movement. This Com-

munity House is to cost $32,500 and we know from experience with our Egyptian missionaries that it will be built and opened without a deficit. The Benha Girls' School is to be housed in this building. The property owned by the Foreign Board had become unsuitable so we are glad we can accommodate the School in our new building. It will afford not only school rooms but living quarters for the native teachers and missionaries associated with the School. We understand unofficially that a gentleman friend has agreed to give annually to the Foreign Board the amount necessary for the operation of this School. For this information we are profoundly grateful.

Miss Estelle Robertson and her mother leave Pittsburgh on May 7th to return to Egypt. Miss Robertson has decided to take a special Music Course in London and also wishes to have a short visit with relatives in Scotland before resuming her work in Cairo College where she is the beloved missionary in charge of the Music Department.

One of our buildings in Egypt has been standing uncompleted for years and years. I refer to the Martha McKeown Hospital in Tanta. It needs two new stories—one for Men's Wards and the other as a dormitory for Nurses. If this Dormitory were provided the rooms now occupied by nurses could be used for private patients and that would add much to the revenue of the institution. Recent plans and estimates made by Dr. Grant and others demonstrate the fact that this Hospital and Dormitory could be completed at a cost of about $27,000. The Master Whom we serve is able to finance every project that He would have His people undertake. We are praying that He will send us money for this special purpose some time during the year that will end June 30, 1930. Will not every reader of the Magazine join with us in prayer for this much-to-be-desired project?

SUDAN

Work in the Sudan is coming along very nicely. Miss Turk is rejoicing over two new American beds with adjustable back rests which went all the way over from Pittsburgh. She was looking for "kiddies'" beds but the donors thought a little child could be comfortable on an adult's bed but it would be impossible to put a pupil of the "teen" age in a "kiddy's" bed. Since the beds arrived there was an epidemic of mumps and measles so Miss Turk and her colleagues have been especially grateful for the gift. We feel it is fitting to say here that the Women's Missionary Society of Elderton, Pa. united with the Juniors there in providing the beds and the women likewise plan to supply the bedding required. See how the Lord provides for our work. He knew those beds were needed, and He put it into the hearts of the good people of Elderton to send them over. We did not ask them because we did not know they had the money, but we ask the Lord for the things necessary and He answers prayer through His people. Praise His Name!

Miss Elsie Grove, who has been Superintendent of the Girls' Boarding School in Khartum North for so long, is in this country on furlough. She is now taking a postgraduate course in the Pittsburgh United Presbyterian Seminary and in the University of Pittsburgh. She has asked that her furlough be extended a year without salary so she may have her Master's degree before she returns to Khartum North. We were all satisfied with her educational equipment but she insisted she must have this extra course. We do not see how she can do any better work than she has done, but nevertheless we granted her request. She will, therefore, not return to the Sudan until 1930. A cable just received asks for Normal teacher and extra missionary for G. B. S. Khartum North.

ABYSSINIA

You will all rejoice to learn that the Lord has answered our prayers so if Mr. McClellan's plans for transportation go through, two nurses, Mrs. Bancroft and Miss Anderson, and a teacher, Miss Kiemele, will sail with Miss Florence White for Addis Ababa leaving New York on May 15th. How grateful we are that the Lord has sent us these two nurses to relieve Miss Beatty and Mrs. Pollock, the wife of the doctor. These faithful workers have been struggling alone all this time, taking care of patients day and night. Mrs. Russell too has had a great deal of extra work to do because we had only one nurse in the Hospital. We are so grateful to all of them for the beautiful way in which they put their shoulders to the burden and carried it for the Lord's sake.

Miss Kiemele goes to take charge of the Girls' School. You will remember that the building was erected on the Compound of the George Memorial Hospital with money the Ras and his aunt gave. Miss Davidson resigned her position to become the wife of Mr. Eiler and since her marriage the School has been closed. The Ras is very desirous of having this School for the daughters of men prominent in his government. Up to date it has been selfsupporting except for the salary of the missionary.

Will you not pray that these four consecrated young women may have a safe and prosperous journey to this far-away land and be richly endowed by the Holy Spirit as they attempt to teach and to heal these people in the name and for the sake of the Great Physician.

Miss McKibben will sail with Mr. and Mrs. Bruce Buchanan and family on May 18th. Mrs. Ruth Lobaugh Walker is expecting to sail with Dr. Joseph Maxwell and family on August 21st.

This Magazine will be in your hands during the time of our Philadelphia Convention. We ask you to pray that that Convention may be the most spiritual one ever held and that divine wisdom in rich abundance may be poured out so that every delegate may vote exactly as the Lord would have her vote concerning the work which He has so wonderfully blessed during the years of the existence of the Women's General Missionary Society.

Indian Department

MRS. J. FRENCH KERR, Secretary, 115 E. Fairview Ave., Connellsville, Pa.

THE LEGAL STATUS OF THE AMERICAN INDIAN

By Rev. R. G. Smith, Tama, Iowa.

All the readers of *Good Housekeeping* for February, March and April 1929 are familiar with the fact that there is a great unrest among the Indians of the United States. The articles that you have been reading have been severely criticizing the Indian Bureau for the manner in which it is serving the Indians, or as these criticisms would infer the manner in which it is serving itself at the expense of their subjects.

For the most part these articles are true, but it is evident that they have been written by one who is not familiar with the whole problem. The blame is not to be entirely placed upon the Commissioner and his staff but the great burden lies upon the Congress of the United States. Our Commissioner is asked to do the impossible without adequate support from the National Government. He has tried to enforce laws that are not in existence as Federal laws.

Since the Indian is a ward of the Federal Government it has been decided by our courts over and over again that he is not amenable to the State laws. In many cases on our

own Reservation, Indians who have broken state laws by a writ of habeus corpus have been taken out from under our state courts into the Federal court, only to go free because they had not broken a Federal law. By these technicalities with which all Indians are familiar, many of our fundamental laws are broken. The better Indians on the different Reservations which I have visited have been pleading for help. Petition after petition has been sent to Congress only to be thrown into the waste basket, having had no consideration whatever.

The criticisms which I shall make upon the articles which have been written are: They present the one side only; They are not constructive; The problem of self-support among the Indians has not been touched; No plan has been suggested for the care of the old, the feeble, the sick and disabled; No proposal has been made providing for the compulsory education for the children; The criticism has been placed entirely upon the Indian Commissioner and his staff, while it really rests upon the Congress of the United States.

Thousands of dollars have been spent by the Government in the building of school houses and equipment, which could not be used for the intended purpose. For example, about thirty years ago the Government built a beautiful big brick school house five miles off the Reservation. The intention was good, equipment was fine, the teachers were the best to be had, but there was a Federal law that opposed the taking of children off the Reservation without the consent of their parents. As a result only two or three of these children were in this school. The Agent, in order to make a showing, filled it up with half-breeds gathered up wherever he could find them. A wagon was sent down onto the Reservation to gather up the Indian boys and girls with a driver and truant officer in charge, but the hazel brush and thickets proved to be too good hiding places for the children. Why did not Congress make it possible for the parents to be punished for not sending their children to school? The children would have been fed through the week and could have returned home every week end and have been with their parents. Thousands of dollars have been spent by our Boarding schools in returning run-away children. Why? Because there are no laws provided by which the parents will cooperate in the keeping of the children in school. We say to the Commission of Indian Affairs; "The Indians must be educated", then say again, "he is not amenable to State laws." He passes the responsibility to the Agents or Superintendents who devise all sorts of means to keep the children in school. Some of these methods, it is true, are criticized and should be criticized.

The Indian should be a citizen in the full sense of the term and should become amenable to all our State laws. When he comes to mature age he should be treated as a man and not as a child.

He should be protected by our laws, made to feel he has a real part in the Government and that he should be punished when he breaks a law.

This is exactly the way the better Indians themselves feel about it.

I speak as a missionary and not as a Government employee. I have been a student of this question for twenty-two years and am thoroughly interested in the welfare of the Indians.

NEW INDIAN COMMISSIONER

After the frequency with which the administration of Indian affairs has been under Congressional fire in the past few years, extraordinary interest attaches to President Hoover's selection of a new commissioner for the bureau. His choice is Charles James Rhoads of Philadelphia . Both from the stand-point of tradition and training, the selection commends itself as a particularly happy one.

As a Quaker Mr. Rhoads recalls the good influence of that sect with the Indians from the time of William Penn forward. His father was for years president of the Indian Rights Association of Philadelphia and he himself has been the head of the organization for two years. In the World war period he was chief of the Friends' Bureau of American Red Cross for relief and construction work in France. He has an active record with a number of welfare organizations.

In business Mr. Rhoads is one of the prominent bankers of Philadelphia, at one time serving for four years as the governor of the Federal Reserve Bank of that city. He is an officer of a number of financial institution.

Obviously his acceptance of the commissionership of the Indian bureau will mean a financial sacrifice to him, but his willingness to make it was emphasized by President Hoover as assurance that he will be the right man for the place. With him the post will be not so much a job as a great opportunity for public and humanitarian service.

At the same time there is the further welcome news that the general policy of administration of the affairs of the bureau is to be broadened and liberalized, with the Indian treated more as a potential citizen than as a ward.—*Pittsburgh Post Gazette.*

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,

904 Publication Bldg., 9th St., Pittsburgh, Pa.

We most cordially invite every delegate to the coming Convention to visit the literature department, Oak Park Church, Philadelphia, June 15-18, 1929.

Be sure to wear a "W. G. M. S." pin at the Convention. It is in sterling silver and blue enamel. If you send your order now you will have it in time for the trip. 50 cents each.

Are you using the Budget Cards and Contribution Envelopes in your society? Come to the literature table at the Convention and find out about them.

HOME STUDY BOOKS, 1929

The subject of the adults book is **The City's Church,** by H. Paul Douglass. The following quotation is from the publisher's announcement: "H. Paul Douglass has written many books but none more vital than this. **The City's Church** is a truly great book presenting in fascinating form an absolutely unique interpretation of the inner forces of city life and their effect upon religious institutions."

Cloth edition, $1.50; paper, 75 cents.

A comprehensive manual for the use of leaders of classes will be ready in June. Price, 25 cents.

The theme of the junior home study book is the Mexicans in the United States. The title is **Jumping Beans.** It is written by Robert N. McLean, for many years a worker for the Presbyterian Church among Mexican immigrants, and Mabel Crawford, junior specialist. Ready in June. Cloth, $1,00; paper, 75 cents.

The book for the primary grade is: **Rafael and Consuelo.** The stories give the experiences of a brother and sister who come from Mexico to this country. Price, cloth, $1.00; paper, 75 cents.

FOREIGN STUDY BOOKS

From Jerusalem to Jerusalem (adults), by Helen Barrett Montgomery. Cloth, 75 cents; paper, 50 cents.

Going to Jerusalem (juniors) by Margaret Applegarth. Paper only, 50 cents.

The Little Lord Jesus (beginners), by Lucy W. Peabody. Leatherette, 25 cents.

PRAYER CYCLE, 1929

The Prayer Cycle is intended as an aid to intelligent, united, daily prayer for our missionaries and our mission work. Price, 10 cents each; $1.00 per dozen; $7.50 per 100.

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br., Pittsburgh, Pa.

TELL THIS TO YOUR SOCIETY

Dr. Frederick L. Hoffman of the Babson Institute, generally recognized as the world's leading authority on homicides, has just completed a study of the number of murders committed in the United States in 1928. In regard to these figures, Roger W. Babson says, "Statistics clearly show that something is developing a disregard for law and order throughout the world to-day. Such studies as I have made lead directly to the movies as the basic cause of the crime waves of today. Furthermore when one considers that ten million people (largely young people) in the United States alone attend the movies every day, their tremendous influence in all ways must be admitted."

Mrs. Mable Walker Willebrandt, Assistant Attorney General of the United States and in charge of prison administration, has written and published a very interesting article in which she makes the following statements—"One third of the Federal prisoners are doing time for violation of the drug and narcotic laws. This is double the number of liquor offenders. The number of prisoners confined for violating the National Automobile Theft Law is greater than those who violated the prohibition law. The number of men and women imprisoned for postal and banking laws is as great as those for violating liquor laws."

The radio station, WTAM, of Cleveland has discontinued cigarette advertising over the radio because of the unethical methods of these advertisers. Three cheers for a fine stand! Would more of the stations would see the shame of leading young lives astray.

J. A. Hartford, president of the Atlantic and Pacific Tea Company, has issued an order forbidding the sale of malt in the A. and P. stores as soon as the present stock is exhausted. Mr. Hartford evidently feels this malt is bought to use in home brew as he stated that it is the policy of the company to prohibit any action leading directly or indirectly to the violation of any law.

President Hoover at the Annual luncheon of the Associated Press, Monday, April 22, said, "The duty to enforce the laws rests upon every public official and the duty to obey them rests upon every citizen. No individual has the right to determine what law shall be obeyed and what law shall be enforced. . . . What we are facing today is something far larger and more fundamental. . . the possibility that respect for law is fading from the sensibilities of our people. . . . . It is unnecessary for me to argue the fact that the very essence of freedom is obedience to law; that liberty itself has but one foundation, and that is in law."

The Church of Christ is growing in the knowledge of Him and the content of His gospel. It is issuing ringing challenges all over the world against the paganism of the war system and in favor of the "Jesus way of Life." It is giving itself to the restudy and reshaping of human relationships in an effort to "square all life by the teachings of Jesus."

—Mrs. Thomas Nicholson.

There is only one avenue to peace. That is in the settlement of actual differences and the removal of ill will. . . . Between friends any differences can be settled. There is no substitute for good will. There is no mechanism of intercourse that can dispense with it.

—Charles Evans Hughes.

Treasurer's Report for April 1 to 15, 1929

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Ch. Ex. and Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Asso. Work			Isaiah	Temperance	New World	Mrs. Moore Memorial Fund	Miscellaneous	TOTAL
											Orphan's Home	Home for Ag. People	Columbia Hospital						
Albany	127.75	236.00	102.00	41.00	49.00	27.00	11.40	37.00	26.00	12.00	11.00	2.00	12.00	22.00	22.00	.....	12.00	.....	750.15
Allegheny	879.00	703.00	425.00	136.00	135.00	131.00	393.00	256.00	66.00	.....	.....	.....	.....	45.00	31.00	.....	.....	.....	3200.00
Argyle	90.75	.....	277.00	9.00	8.00	6.00	32.00	93.00	7.00	13.95	.....	.....	.....	12.00	9.00	.....	1.00	.....	558.70
Arkansas Valley	79.00	441.00	69.00	40.00	46.00	20.00	73.00	111.00	23.00	21.65	.....	.....	.....	13.87	17.00	.....	3.00	.....	957.52
Beaver Valley	804.00	713.00	432.00	208.00	367.00	148.00	94.00	329.00	152.00	52.00	.....	.....	.....	48.00	79.00	.....	13.00	.....	3439.00
Big Spring	99.00	202.00	79.00	21.00	41.00	10.00	20.00	25.00	16.00	8.00	.....	.....	.....	5.00	10.00	.....	.....	.....	536.00
Boston	275.00	.....	135.00	56.00	52.00	21.00	56.00	65.00	33.00	21.90	.....	.....	.....	44.00	24.00	.....	8.00	.....	790.90
Butler	588.00	173.00	292.00	100.00	83.00	85.00	138.00	196.00	127.00	50.00	68.00	49.00	43.00	41.00	108.00	.....	19.00	.....	2160.00
Caledonia	137.00	295.00	164.00	99.00	91.00	57.00	68.00	167.00	63.00	30.00	30.00	26.00	17.00	23.00	46.00	.....	6.00	.....	1319.00
Cedar Rapids	131.00	396.00	53.00	59.00	46.00	16.00	32.00	68.00	33.00	17.00	5.00	3.00	3.00	10.00	6.00	.....	2.00	.....	880.00
Chartiers	426.00	1320.50	715.00	268.00	317.00	117.00	178.00	314.00	155.00	74.50	65.00	43.00	34.00	51.50	122.50	.....	13.00	.....	4214.00
Chicago	233.00	200.00	158.00	88.00	94.00	70.00	41.00	100.00	82.00	28.04	138.00	1.00	1.00	45.25	47.00	.....	7.00	.....	1333.29
Cleveland	607.00	275.00	355.00	184.00	206.00	111.00	183.00	475.00	189.00	75.00	67.00	.....	.....	60.00	72.00	.....	6.00	.....	2865.00
College Springs	91.00	340.00	59.00	29.00	51.00	12.00	59.00	22.00	28.00	22.85	13.50	5.00	3.00	12.00	16.00	.....	3.00	.....	766.35
Colorado	226.00	200.00	114.00	107.00	100.00	50.00	53.00	182.00	72.00	27.00	6.00	.....	.....	24.00	31.00	.....	6.00	.....	1198.00
Concordia	13.00	20.00	7.00	8.00	22.00	2.00	.....	.....	2.00	4.10	.....	.....	.....	9.00	3.00	.....	5.00	.....	95.10
Conemaugh	87.00	185.00	60.00	26.00	32.00	13.00	21.00	119.00	18.00	14.70	18.00	8.00	14.00	19.00	17.00	.....	5.00	.....	656.70
Delaware	151.20	446.20	190.00	74.00	111.00	32.50	47.00	84.00	22.00	27.80	12.00	11.00	11.00	19.30	27.50	.....	7.00	.....	1273.50
Des Moines	114.00	381.00	72.00	51.00	54.00	12.00	6.00	28.00	29.00	27.00	3.00	1.00	1.00	13.00	13.00	.....	4.00	.....	809.00
Detroit	268.00	13.00	162.00	68.00	80.00	45.00	.....	41.00	44.00	16.45	14.00	22.00	14.00	21.00	38.00	.....	3.00	.....	849.45
Frankfort	15.00	108.00	35.00	13.00	13.00	.....	.....	.....	2.00	2.50	.....	.....	.....	2.50	.....	.....	.....	.....	191.00
Hudson	26.00	112.00	31.00	10.00	9.00	7.00	13.00	9.00	3.00	3.00	2.00	1.00	2.00	5.00	8.00	.....	.....	.....	241.00
Idaho	21.00	45.00	17.00	7.00	9.00	10.00	10.00	10.00	9.00	1.00	3.00	.....	.....	8.00	2.00	.....	.....	.....	152.00
Illinois Southern	67.00	416.00	61.00	41.00	54.00	42.00	23.00	146.00	47.00	28.85	16.00	14.00	12.00	18.00	41.00	.....	36.00	.....	1062.85
Indiana	25.00	224.00	23.00	20.00	19.00	12.00	13.00	43.25	17.00	13.35	7.00	7.00	4.00	9.00	14.00	.....	4.00	.....	454.60
Indiana Northern	18.00	3.00	6.00	.....	5.00	3.00	.....	.....	.....	2.50	.....	.....	.....	9.00	1.00	.....	1.00	.....	48.50
Kansas City	52.00	588.00	127.00	65.00	74.00	19.00	51.00	34.00	53.00	23.95	23.00	26.00	17.00	26.00	18.00	.....	15.00	.....	1211.95
Keokuk	199.00	286.00	129.00	20.00	28.00	13.00	30.00	26.00	30.00	21.35	3.00	4.00	3.00	8.00	10.00	.....	1.00	.....	811.35
Kiskiminetas	357.00	196.00	140.00	69.00	101.00	70.00	40.00	98.00	80.00	25.85	63.00	3.00	5.00	25.00	34.00	.....	5.00	.....	1311.85
Lake	268.00	760.00	262.00	135.00	162.00	55.00	65.00	275.00	94.00	45.25	21.00	20.00	4.00	23.00	60.00	.....	1.00	.....	2250.25
Los Angeles	286.00	400.00	282.00	88.00	75.00	68.00	94.00	160.00	95.00	30.65	.....	.....	.....	16.60	37.00	.....	.....	.....	1632.25
Mansfield	112.00	194.00	101.00	35.00	63.00	13.00	12.00	41.00	20.00	17.39	5.00	4.00	4.00	15.05	15.00	.....	4.00	.....	655.44
Mercer	181.00	250.00	178.00	82.00	66.00	29.00	61.00	109.00	29.00	15.00	52.00	16.00	14.00	23.00	28.00	.....	8.00	.....	1141.00
Monongahela	981.00	246.00	1142.00	213.00	351.00	339.00	568.00	753.00	367.00	.....	.....	.....	.....	36.00	185.00	.....	3.00	.....	5184.00
Monmouth	33.00	206.00	109.00	58.00	72.00	13.00	52.00	74.00	22.00	20.00	6.00	1.00	1.00	8.80	14.00	.....	.....	.....	689.80
Muskingum	124.00	400.00	579.00	661.00	66.00	43.00	25.00	181.00	58.00	40.00	19.00	24.00	3.00	40.00	36.00	.....	3.00	.....	2302.00
New York	10.00	.....	7.00	.....	8.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	25.00
Ohio First	141.00	350.00	179.00	71.00	105.00	49.00	40.00	104.00	53.00	17.85	10.00	6.00	.....	15.00	39.00	.....	1.00	.....	1180.85
Oklahoma	56.00	46.00	28.00	12.00	22.00	19.00	1.00	6.00	9.00	11.00	8.00	9.00	5.00	16.00	6.00	.....	5.00	.....	259.00
Omaha	91.00	182.00	43.00	22.00	35.00	29.00	19.00	62.00	29.00	11.95	.....	.....	.....	8.00	18.00	.....	.....	.....	549.95
Oregon	124.00	203.10	50.00	21.00	26.00	27.00	3.00	.....	10.00	5.00	5.00	.....	.....	29.00	8.00	.....	.....	.....	511.10
Pawnee	39.00	228.00	54.00	15.00	16.00	13.00	15.00	74.00	17.00	12.30	.....	.....	.....	10.00	12.00	.....	.....	.....	505.30
Philadelphia	69.00	211.00	25.00	11.00	20.00	14.00	10.00	19.00	11.00	.....	.....	.....	.....	4.00	4.00	.....	.....	.....	398.00
Puget Sound	237.00	318.00	79.00	50.00	52.00	30.00	17.00	46.00	34.00	16.00	6.00	8.00	8.00	49.00	19.00	.....	2.00	.....	971.00
Rock Island	108.00	300.00	107.00	44.00	37.00	13.00	23.00	92.00	32.00	17.65	7.50	6.00	4.00	18.00	11.00	.....	1.00	.....	821.15
San Francisco	105.00	284.00	53.00	37.00	40.00	26.00	7.00	12.00	16.00	10.80	1.00	.....	.....	10.00	20.00	.....	5.00	.....	626.80
(Sidney) Ohio N. W.	80.00	292.00	78.00	28.00	29.00	15.00	33.00	37.00	15.00	15.25	5.00	1.00	1.00	13.00	14.00	.....	4.00	.....	660.25

| | | |

Tributes

MRS. MARY NOURSE

We, the members of the W. M. S. of the First United Presbyterian church, of Seattle, desire to pay loving tribute to the memory of Mrs. Mary Nourse, who passed on to her heavenly home, February 25, 1929.

Mrs. Nourse loved her church and was ever a loyal member and supporter. We miss her not only from her accustomed place in the House of the Lord, but from the Sabbath School, Missionary meetings, mid-week and Presbyterial Prayer services; all places where she could praise or testify for her Master.

The fragrance of her Christian character filled her home and flowed into the community in which she lived. She was beautiful in life, and beautiful in death. But, we would not call her back, for we know, she has proved the truth of the verse she herself chose for her funeral service, "I shall be satisfied, when I awake, with Thy likeness."

We extend to the daughter and son, and other relatives, our sincere sympathy. "Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. 14:13.

Committee:
Mrs. Harry A. Cook,
Mrs. William B. Morrison,
Mrs. Ella J. Jordan.

MRS. LENORA J. BELL

The Women's Missionary Society of Roney's Point, W. Va., pays this tribute of love and respect to the memory of Mrs. Lenora J. Bell who was promoted to higher service September 20, 1928.

While we greatly miss her and deeply feel our loss, we acknowledge with profound reverence the Sovereignty of God and humbly submit to His will.

We wish to extend our sympathy to the husband, children and grandchildren. May the Lord comfort them and may they receive peace and hope through Him who said: "I am the resurrection and the Life."

Mrs. Sara A. Giffin.
Mrs. J. C. McCutcheon.

MRS. MARY McKEE

The Women's Missionary Society of the First United Presbyterian Church of Ambridge, Pa., wishes to offer this tribute of love and appreciation to the memory of Mrs. Mary McKee who was called to her heavenly home on December 20, 1928.

For more than twenty-two years Mrs. McKee had been a faithful member of the Ambridge church and for a number of years, a most efficient teacher of the Berean Bible class. We are thankful to have had her for our friend and co-worker through these years.

We believe she has heard the beautiful and cherished words of her Father saying, "Well done, good and faithful servant enter thou into the joy of thy Lord." Though we regret her departure and miss her from among us, we yet rejoice with her in her inheritance, which the Lord the Righteous Judge has given.

"We cannot say, we will not say,
That she is dead; she is just away
With a cheery smile and a wave of her hand
She has wandered into a better land.
And left us dreaming, how very fair
It needs must be since she lingers there."

Committee:
Mrs. Thomas E. Graham
Mrs. John A. Roy
Mrs. Harry Prevost.

FRED C. MACMILLAN,
President

H. L. BURK,
Vice President

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PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Ruth I. Ardrey, 1924 .....Pasrur
Miss Helen Artman, 1920 .....Pasrur
Miss Agnes Ballantyne, 1925 .....Sialkot
Miss Kathryn Beattie, 1920 .....Sangla Hill
Miss Minnie Beatty, 1912 .....Cambellpur
Miss Roma Beatty, 1909 Badomali, Sialkot District
Miss Hazel Bennett, 1908 .....Gujranwala
Miss Rebecca Jean Black, 1921 .....Sangla Hill
Miss Lois Boyd, 1918 .....Sialkot
Miss Frances E. Brown, 1928 .....Gujranwala
Miss Lois M. Buchanan, 1910 .....Sialkot
Miss Evelyn Cathcart, 1925 .....Sialkot
Miss Marie E. Cash, R. N., 1926 .....Sialkot
Miss Henrietta Cowden, 1905 .....Sialkot
Miss Laurella G. Dickson, 1897 .....Pathankot
Miss Margaret Fehlman, 1913 .....Gujranwala
Miss Betsy Fleming, 1913 .....Pasrur
Miss Vida J. Graham, 1922 .....Pathankot
Miss Nancy Hadley, 1904 .....Zafarwal
Miss Evva P. Hartig, R. N., 1924 .....Jhelum
Miss Kate A. Hill, 1896 .....Sargodha
Miss Zarra S. Hoon, 1921 .....Rawalpindi
Miss Flora E. Hormel, R. N., 1925 .....Sheikhupura
Miss Janette Howland, 1921 .....Jhelum
Miss Florence Jones, R. N., 1920 .....Sialkot
Miss Olive Laing, 1912 .....Rawalpindi
Miss Sara Jane Lamont, 1928 .....Gujranwala
Miss Mary A. Lawrence, 1893 .....Rawalpindi
Miss Mary F. Lincoln, R. N., 1919 .....Sargodha
Miss Mary E. Logan, 1891 .....Jhelum
Miss Eleanor W. Maconachie, 1909 .....Pathankot
Miss Elizabeth McCahon, 1875 .....Sialkot
Miss Lillian A. McConnell, 1902 .....Lyallpur
Miss Rosa McCullough, 1879 .....Gujranwala
Miss E. Josephine Martin, 1896 .....Pathankot
Miss Fannie C. Martin, 1895 .....Gurdaspur
Miss Mary R. Martin, 1890 .....Sheikhupura
Miss Maude Mitchell Miller, 1925 .....Sheikhupura
Miss Henrietta Moore, 1898 .....Abbottabad
Miss Sara A. Moore, 1917 .....Gurdaspur
Miss Esther Moyer, 1924 .....Lyallpur
Miss Margaret L. Murdoch, 1924 .....Lyallpur
Miss Janet E. Nesbitt, 1925 .....Zafarwal
Miss Willa Ramsey, 1921 .....Pathankot
Dr. Faith W. Reed, 1926 .....Sialkot
Miss Laura Reynolds, 1924 .....Sargodha
Miss Louise Scott, 1916 .....Gujranwala
Miss Rose Shereda, 1928 .....Gujranwala
Dr. J. P. Simpson, 1902 .....Jhelum
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R .N., 1925 .....
.....Badomali, Sialkot District
Miss Vivian L. Trimble, 1921 .....Pathankot
Miss Helen V. Weede, 1928 .....Gujranwala
Miss Georgia Wengert, 1919 .....Jhelum
Miss Josephine White, 1884 .....Abbottabad
Dr. Maria White, 1886 .....Pasrur
Miss Dora B. Whitely, 1911 .....Pasrur
Miss Carrie Worman, 1921 .....Campbellpur
Miss Gertrude E. Zink, 1919 .....Sangla Hill

NOW IN THIS COUNTRY

Miss Theresa Brownlee, 1922 ....Zenith, Kansas
Miss Ella Gordon, 1893, ...Pattersonville, N. Y.
Dr. Reba C. Hunsberger, 1921 .....
.....6622 No. 18th St., Philadelphia, Pa.
Miss Flora Jameson, 1903 .....
.....34 Bonvue St., N. S., Pittsburgh, Pa.
Miss Mary Kyle, 1904, Phon., Garfield Co., Mont.
Miss Jean Morrison, 1895 .....
.....829 S. Second St., Oskaloosa, Ia.
Miss Evelyn Tromans, 1923 4529 Mulberry St.,
.....Frankford, Philadelphia, Pa.
Miss Edna Ward, 1923, 3736 E. 57th St.,
.....Maywood, Los Angeles, Cal.
Miss Cynthia Wilson, 1875 ..... Pasadena, Calif.
Miss Rosa T. Wilson, 1886 .....
36 North Chester Ave., Pasadena, Calif.

EGYPT

Miss Mildred Allison, 1926 .....Alexandria
Miss Ella M. Barnes, 1911 .....Cairo
Miss Margaret Bell, 1901 .....Fayoum
Miss Leota Cabeen, 1909 .....Alexandria
Mrs. Mary K. Coventry, 1918 .....Cairo
Miss Anna B. Criswell, 1905 .....Asslut
Mrs. Ada A. Dunlap, 1926 .....Cairo
Miss Lucia Dwight, 1919 .....Tanta
Mrs. Sara M. Eby, R. N., 1926 .....Benha
Miss Gudrun C. Estvad, 1925 .....Cairo
Miss Davida Finney, 1914 .....Asslut
Miss Minnehaha Finney, 1894 .....Tanta
Miss Alta Grace French, 1925 .....Cairo
Miss Elsie French, 1909 .....Zagazig
Miss Martha Glass, 1921 .....Luxor
Miss Alice Grimes, 1924 .....Mansoura
Miss Rena Hogg, 1896 .....Asslut
Miss Elizabeth Kelsey, 1928 .....Cairo
Miss Lois D. Kingan, 1926 .....Benha
Miss Lucy Lightowler, 1921 .....Mansoura
Miss Jeanette McCrory, 1916 .....Benha
Miss May E. McFarland, 1919 .....Cairo
Miss Carol McMillan, 1906 .....Tanta
Miss Helen J. Martin, 1914 .....Cairo
Miss E. Roxie Martin, 1901 .....Cairo
Miss Dora Mason, 1918 .....Asslut
Miss Helen J. Noordewier, 1921 .....Beni Suef
Miss Marion Paden, 1920 .....Zagazig
Miss Venna R. Patterson, 1924 .....Cairo
Miss Estelle Robertson, 1922 .....
Mrs. Rachel Tracy Selver, 1925 .....Fayoum
Miss Edna B. Sherriff, 1920 .....Alexandria
Miss Margaret A. Smith, 1872 .....Cairo
Miss Nellie C. Smith, 1911 .....Minia
Miss M. Frances Tait, 1925 .....Cairo
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Asslut
Miss Ethel Weed, 1919 .....Alexandria
Miss Elizabeth S. White, 1924 .....Cairo
Miss Ida B. Whiteside, 1924 .....Luxor
Miss Ruth Mary Williamson, 1924 .....Tanta
Miss Esther W. Wilson, 1919. .....Luxor
Miss Margaret Work, 1924 .....Beni Suef
Miss Ruth Work, 1904 .....Asslut
Miss Laura Wright, 1921 .....Tanta

NOW IN THIS COUNTRY

Miss Jean S. Campbell, 1923 .....Portersville, Pa.
Miss Mary F. Dawson, 1922 % L. W. Dawson
.....404 W. Main, St., Pullman, Wash.
Miss Alfretta M. Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss May Holland, R. N., 1913 .....
....5836 N. Umberland St., Pittsburgh, Pa.
Miss Lillian McClelland, 1923 .....
Miss Sara B. Meloy, 1923, 1577 Wesley Ave.,
..... Evanston, Ill.
Miss Frances M. Patton, 1922 .....
.....% W. C. Patton, Sparta, Illinois
Miss Jane C. Smith, 1922 .....
.....438 N. Market St., Ligonier, Pa.
Miss Laura B. Walker, 1904, % Mrs. Joseph
Walker, 606 Beechwood Ave., Carnegie, Pa.

SUDAN

Miss Mary Cole, 1919 .....Wadi Halfa
Miss Una Cole, 1918 .....Khartum North
Miss Esther Minta Ganter, 1928 ....Khartum North
Miss Ray Huffman, R. N., 1924. % Dr. Diedrich
Westermann, International Institute of
African Languages and Cultures, Berlin, Germany
Miss Aulora R. McIntyre, 1919 .....Omdurman
Miss Marguerite M. McClellan, 1926 ....Wadi Halfa
Miss Mary Jane McKnight, 1922 ....Khartum North
Miss C. Blanche Soule, R. N., 1921 .....Nassar
Miss Frances Turk, R. N., 1921 .....Khartum North
Miss Madeline Wilson, 1924 .....Khartum North
Miss Marguerite Wilson, 1928 .....Khartum North

NOW IN THIS COUNTRY

Miss Elsie E. Grove, 1912, 616 W. North Ave.,
..... N. S. Pittsburgh, Pa.

ABYSSINIA

Miss Edith C. Anderson, R. N., 1929 ....Addis Ababa
Mrs. Agnes H. W. Bancroft, R. N., 1929 ....
..... Addis Ababa
Miss Viola May Bayne, R. N., 1924 .....Gore
Miss Ruth C. Beatty, R. N., 1920 .....Addis Ababa
Miss Isabel Blair, 1922 .....Sayo
Miss Milderd Kiemele, 1929, ...Addis Ababa
Miss Elizabeth McKibben, 1924 .....Sayo
Miss Florence D. White, 1923 .....Addis Ababa

NOW IN THIS COUNTRY

Mrs. Ruth Lobaugh Walker, 1923 .....
% Mr. C. R. Lobaugh, Conoquenessing, Pa.

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

EGYPT

Rev. C. C. Adams, D.D., ...Cairo
*Dr. and Mrs. J. R. Alexander, ...Cairo
Mr. and Mrs. Ewing M. Bailey, ...Cairo
Rev. J. H. Boyd, D.D., ...Tanta
Dr. and Mrs. R. W. Caldwell, ...Alexandria
Rev. and Mrs. W. T. Fairman, ...Cairo
Dr. and Mrs. H. L. Finley, ...Assiut
Dr. and Mrs. Horace K. Giffen, ...Assiut
Rev. and Mrs. W. D. Gillespie, ...Luxor
Rev. and Mrs. W. P. Gilmor, ...Alexandria
Rev. and Mrs. L. A. Gordon, ...Alexandria
Dr. and Mrs. A. F. Grant .....Tanta
Dr. S. G. Hart, ...Beni Suef
Rev. and Mrs. F. D. Henderson, ...Assiut
*Dr. and Mrs. L. M. Henry, ...Cairo
Dr. and Mrs. W. W. Hickman, ...Assiut
Mr. and Mrs. F. S. Hoyman, ...Assiut
Dr. and Mrs. H. S. Hutchison, ...Tanta
Rev. and Mrs. W. B. Jamison, ...Tanta
Dr. and Mrs. Neal D. McClanahan, ...Assiut
Mr. and Mrs. M. C. McFeeters, ...Assiut
Rev. and Mrs. H. A. McGeoch, ...Zagazig
Rev. and Mrs. Ralph T. McLaughlin, ...Cairo
Dr. W. T. Moore, ...Tanta
Mr. and Mrs. W. W. Nolin, ...Alexandria
Mr. and Mrs. Jno. S. Petrie, ...Cairo
Dr. and Mrs. H. E. Philips, ...Cairo
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Dr. and Mrs. C. P. Russell, ...Assiut
Rev. and Mrs. R. C. Shaub, ...Faiyum
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Rev. S. M. Zwemer, D. D., 25 E. 22nd St., ...New York City, %Dr. W. I. Chamberlain.

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Dr. and Mrs. W. T. Anderson, ...Rawalpindi
Rev. and Mrs. J. G. Campbell, ...Pasrur
Rev. and Mrs. J. H. Colvin, ...Gujranwala
Rev. and Mrs. Osborne Crowe, ...Sialkot
Prof. and Mrs. W. J. Downs .....Rawalpindi
Rev. and Mrs. R. A. Foster, ...Sialkot
Rev. and Mrs. A. W. Gordon, ...Jhelum
Dr. and Mrs. D. R. Gordon, ...Gurdaspur
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Dr. and Mrs. J. A. McConnelee, ...Gujranwala
Rev. and Mrs. Kenneth MacKenzie .....Sialkot
Dr. and Mrs. J. G. Martin, ...Taxila
Rev. Robert Maxwell, ...Gujranwala
Rev. and Mrs. P. A. Miller .....Lyallpur
Mr. and Mrs. C. C. Millson, ...Gujranwala
Rev. and Mrs. Hugh M. Milne, ...Dhillanwala
Rev. and Mrs. George J. Murdoch .....Sargodha
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Rev. and Mrs. J. B. Cummings, New Wil- .....mington, Pa.
Rev. and Mrs. E. C. McConnelee, R. D. 4, ...Quaker City, Ohio
*Dr. and Mrs. J. H. Martin, ...New Concord, Ohio
Mrs. Rob't Maxwell, Box 333, New Wilmington, Pa.
Rev. and Mrs. W. D. Mercer, 1503 Dormont .....Ave., S. Hills Branch, Pittsburgh, Pa.
Mr. and Mrs. W. H. Merriam, 310 E. Detroit .....Ave., Monmouth, Ill.
Rev. and Mrs. F. C. Patterson, ...Jamestown, Pa.
Prof. and Mrs. C. A. Stewart, %Mrs. Mary B. .....Hopkins, Box 383, Meeker, Colo.
Rev. and Mrs. H. J. Stewart, New Wilmington, Pa.

SUDAN

Rev. W. J. Adair, ...Nasser, Sobat River
Rev. and Mrs. J. L. Anderson, ...Khartum
Mr. and Mrs. H. D. Finley, ...Khartum
Rev. and Mrs. Leander Finley, Khartum, The Sudan
Mr. and Mrs. H. B. Gephardt, ...Doleib Hill via Malakal
Dr. and Mrs. J. Kelly Giffen, ...Khartum
Rev. and Mrs. J. A. Heasty, Doleib Hill via Malakal
Rev. H. H. McClellan, ...Doleib Hill via Malakal
Mr. and Mrs. J. P. McKnight, ...Khartum
Rev. and Mrs. R. F. Shields, ...Omdurman
Rev. and Mrs. P. J. Smith, ...Nasser, Sobat River
Dr. and Mrs. G. A. Sowash, ...Omdurman

ON FURLOUGH

Mrs. W. J. Adair, 700 E. 6th St., ...Newton, Kansas
Rev. and Mrs. R. L. Edie, ...1623 W. Wash. St., Phoenix, Arizona
Dr. and Mrs. J. S. Maxwell, 912 E. 2nd Ave. .....Monmouth, Ill.
Dr. and Mrs. D. S. Oyler, ...Sterling, Kansas
**Rev. Glenn P. Reed, ...Houston, Pa.

ABYSSINIA

Dr. and Mrs. Stuart Bergsma, ...Addis Ababa
Dr. and Mrs. V. F. Dougherty, ...Gorei via Addis Ababa
Mr. and Mrs. D. C. Henry, Sayo, via Addis Ababa
Rev. C. F. Kenneweg, ...Sayo, via Addis Ababa
Mr. and Mrs. F. L. Russell, ...Addis Ababa
Mr. and Mrs. P. R. West, ..Gorei via Addis Ababa

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Dr. and Mrs. A. W. Pollock, ...935 Euclid Ave., Ontario, Cal.
Rev. and Mrs. Robt. M. Wilson, ...328 Dalzell Ave., Ben Avon, Pa.

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* Retired from active service.
** Honorary Missionary

A Little Time Apart

"Come ye yourselves apart and rest awhile"

TUESDAY 10 A. M.

The following pages give the reports, for the past year, of the officers of the W. G. M. S., the Women's Board, and the missionaries of our home and foreign fields. As we scan them with individual lens, what do we find of results made possible because of our individual faithfulness in prayer, personal efforts and presented offerings? Let us prayerfully "think on these things" and as prayerfully make our decisions relative to our contributions along all lines of Christian service for the coming year, so that its record shall be to the greater glory of our Lord.

SPURS TO OUR RESOLVES

"Opportunity is the command of God."

"Christ's biddings are Christ's enablings."

"Our ability is the measure of our responsibility."

Responsibility is personal. Before God face to face, each soul must stand to give account.—F. W. Roberston.

If God writes "opportunity" on one side of open doors, He writes "responsibility" on the other side.—Dr. J. T. Gracey.

Every person is responsible for all the good within the scope of his abilities, and for no more, and none can tell whose sphere is largest.—Gail Hamilton.

"Who longs for larger work to do
To his own task let him be true."

"It matters little whether our orbit of life is great or small—just so we are controlled by the 'Sun of Righteousness'."

"Ready to go, ready to wait,
Ready a gap to fill;
Ready for service small or great
Ready to do His will."

Let God work His will in your life and it will be a success.—Turrell.

"A life entirely surrendered to God, transmits His grace to every duty, however great or small."

"There is waiting a work where only your hand can avail,
And so if you falter, a chord in the music will fail."

"Never worry because you have not the gift some one else has; you have some gift and that is the one God wants you to use."

Be quiet and do your little duties. Do them for God be they ever such little things and then they will become great results. For in every godly worker God has a "worker together with Him."—Wm. Mountford.

"Wait not any longer
Thy work to begin,
By work we grow stronger,
Be steadfast and win."

"In God's clear sight high work we do
If we but do our best."

God loves with a great love the man whose heart is bursting with a desire to accomplish the impossible for Christ.—Wm. Booth.

There is One among us to whom the impossible is His chief delight.—Robt. E. Speer.

We should expect great things from God. He is a great God; He is in the habit of doing great things. Let us expect the great things and we shall have them.—John R. Mott.

"Is it not a solemnizing thought that we are sent into the world to represent and reveal Christ to men?"

That is a wonderful word,—that you should be called to a certain activity for Jesus.

You are called to call; you are blessed to bless; you are helped to help; you are saved to save.—Maltbie D. Babcock.

It is well that we have already learned that we are sharers in Christ's power, else the magnitude of the work to which we are called would fill us with despair.—MacGreggor.

Unless we are able to serve, not by effort, or as a duty, or under compulsion, but as a result of an indwelling and outflowing life of Christ which moves us with compassion and consumes us with its zeal, then we should better give our service up and get right with God first of all.—J. Campbell Morgan.

Our Prayer:

"Our Father, as we pray 'Thy Kingdom come, Thy will be done on earth as it is in heaven,' so may we daily strive by all acts to do all that we can for the upbuilding and extension of Thy Kingdom on earth and may our lives show to all men that we are Thine."

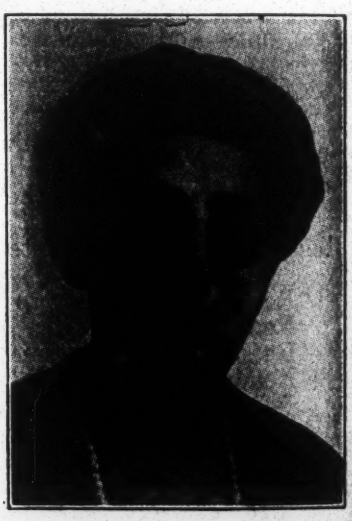
—Mrs. Mary Porter Kyle, Monmouth, Ill.

MRS. EARL MILLER
Lakewood, Cleveland, Ohio
First Vice President

MRS. S. B. COPELAND
New Castle, Pa.
Second Vice President

MRS. W. M. HOPPING
Buffalo, N. Y.
President

MISS LILLIAN ROBERTSON
New York, N. Y.
Secretary



MRS. J. B. HILL
Pittsburgh, Pa.
Treasurer

OFFICERS OF THE FORTY-SIXTH ANNUAL CONVENTION OF THE W. G. M. S.

PHILADELPHIA, PA., JUNE 14-18, 1929